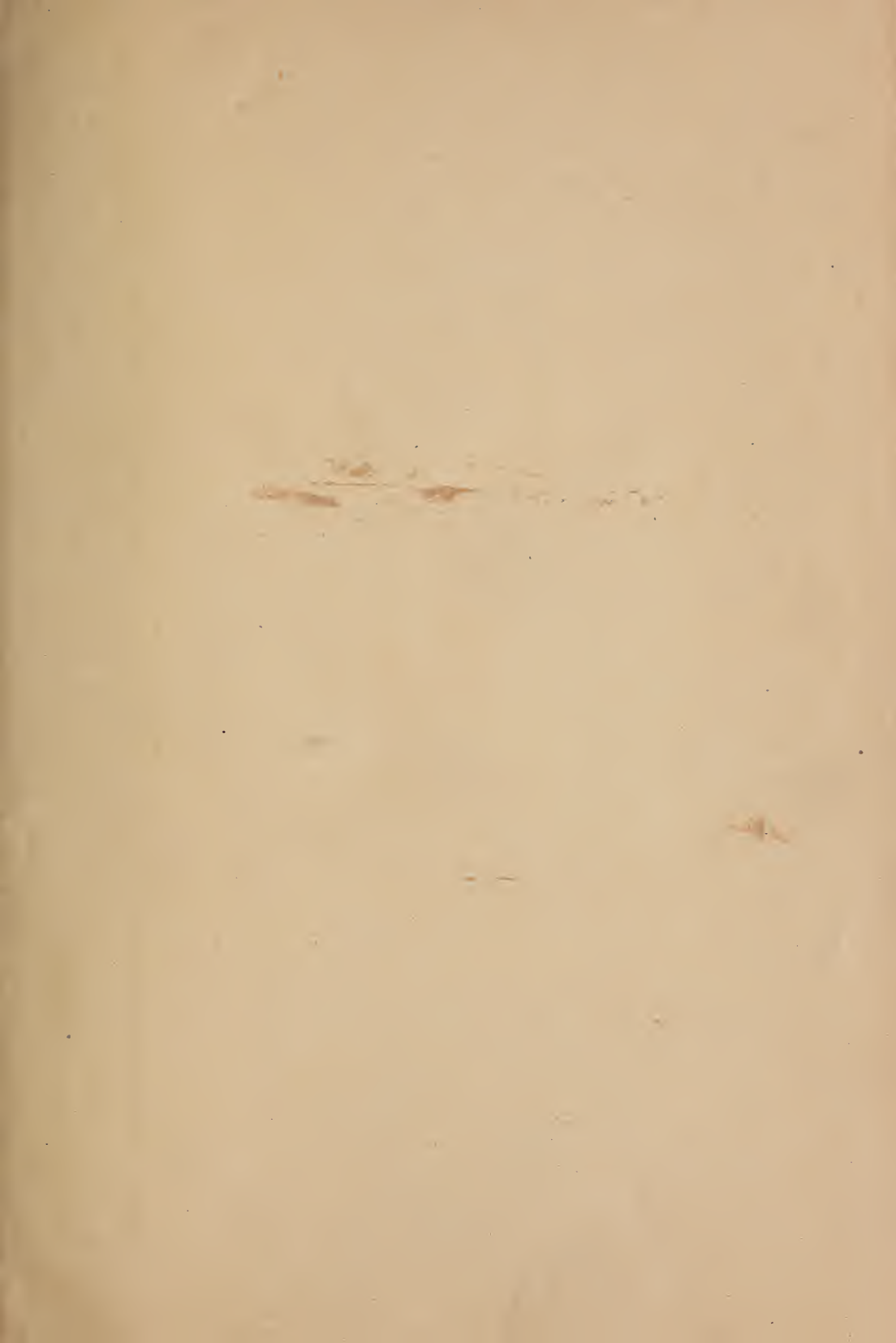


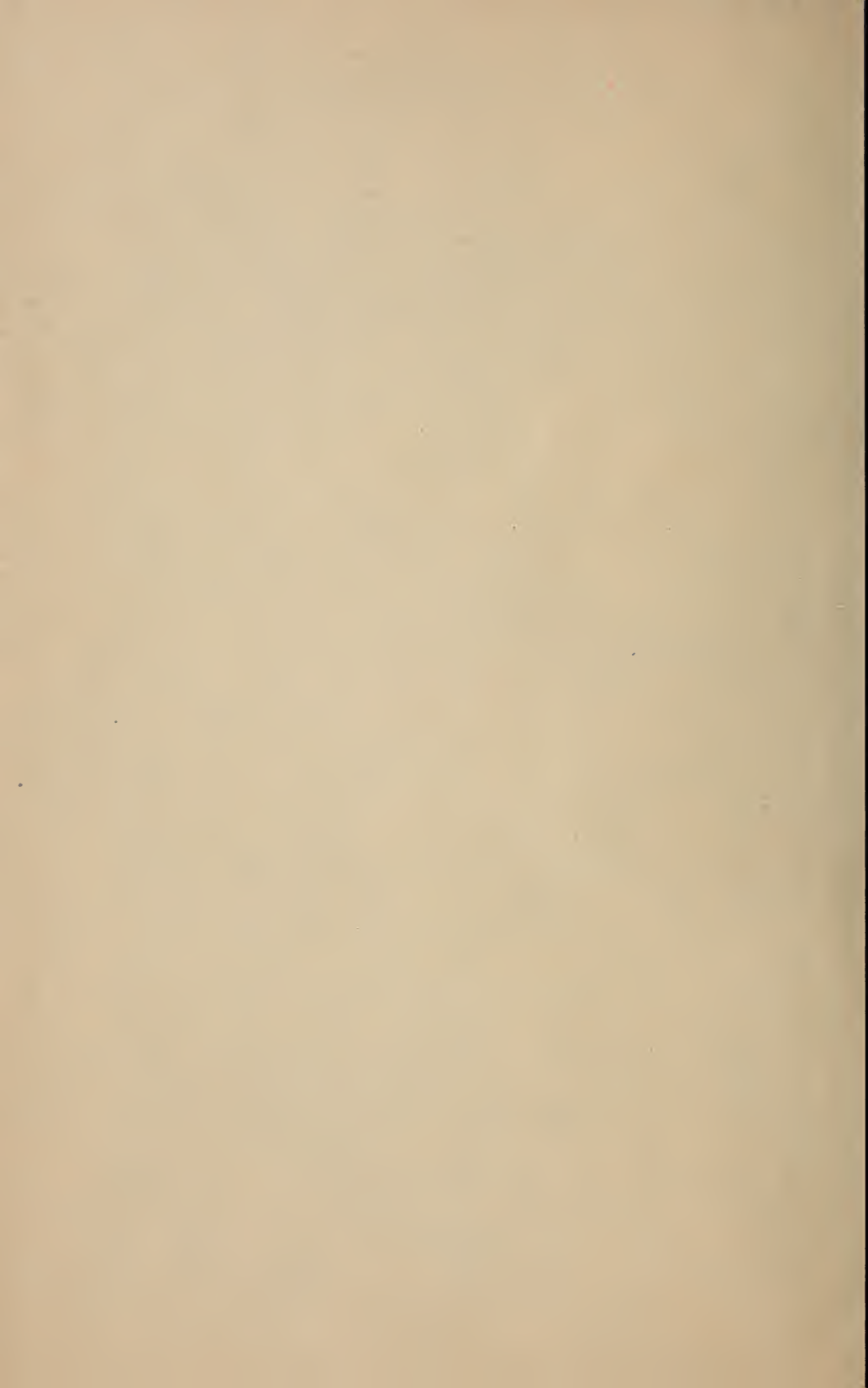
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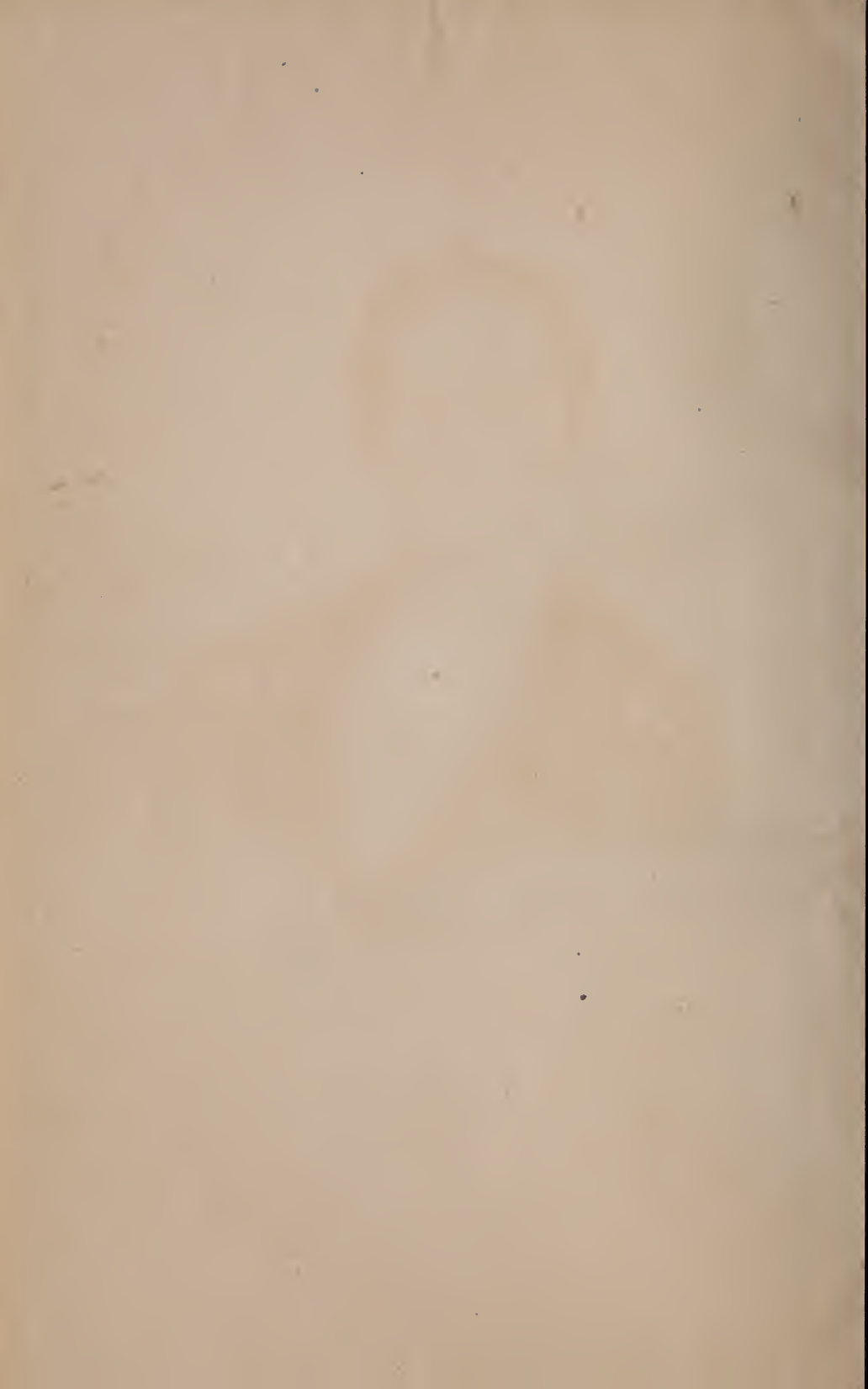
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THE

FLAMING SWORD,

OR

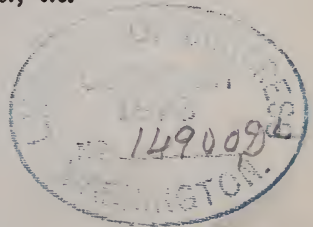
Hard Hits at the Wrong Doings

OF THE

FAST AGE WE LIVE IN.

By REV. D. F. NEWTON,

avid
Author of "Pictures of Silver," "The Golden Rule," "Apples of Gold," "Shining Light," etc., etc.



NEW YORK

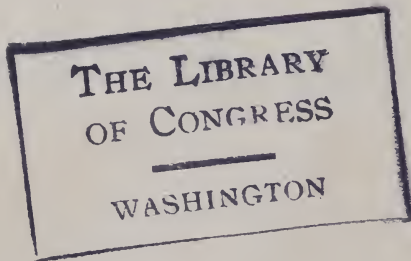
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THE FLAMING SWORD.

Fire on fire, gospel fire. The sword of the Spirit, quick and powerful,

“Where'er it enters in,
Is sharper than a two-edged sword,
To slay the man of sin.”

Friends of truth and love, we have never felt so fully, deeply, heartily as now, the assurance of God's smiling favor, his entire approval, his spiritual guidance, in preparing this new volume.

In our two previous works, “Home Thrusts” and “Shining Light,” an oversight occurred in their preparation. We had slight fears of being too radical, consequently holy fire was lacking, “the sword that cuts, the fire that burns.” Then, we saw through a glass darkly; but now the light shines clearly, unmistakably.

Now we swing loose, fear not, and are getting all the fire we possibly can, and putting in this same gospel fire to the very utmost of our feeble ability, fire on fire, running the risk of losing friends or making foes, if so be we please Jesus—leaving the consequences of this fire that burns, and the sword of God's truth that

cuts, unreservedly with Him who says: "I came not to send peace on earth, but a sword."

"I am come to send fire on the earth, and what will I, if it be already kindled?"—*Luke*, xii. 49.

The fire is his; the sword is his; the glory *shall* be his.

This holy fire is wanting in the pulpit, in the press, in meetings for social worship, prayer, and praise, in family circles, at home and abroad. We long to see ministers on fire—parents and children on fire—editors on fire—every man, woman, and child in the Church on *fire* gosselly; fire from Heaven, burning, blazing out, hotter and hotter—so hot, indeed, that no rebel sinner, no formalist, backslider, hypocrite, or time-server can live and breathe in the region or atmosphere of this fire pentecostal, or tongue of fire.

What could the holy prophets have done without this fire—the apostles, Paul, Peter, James, and John—Luther, Wesley, Fletcher, Whitfield, Edwards, Baxter, Bunyan, Payson? It was fire on fire—fire here, fire there, fire all about them, in them, and out of them. It was this fire on fire that kept them alive, blazing out—made them blazing firebrands, causing Satan to fall as lightning!

This is just the fire we wanted and sought for in penning this new work, "The Sword that cuts, the Fire that burns."

Oh for this fire on fire, this fire of love, of salvation—heaven-born, gospel fire—that every article in it, every page, every thought and word may be fire—fire

on *fire*—blazing out, shining brighter and brighter, rising higher and higher, intensified.

We begin with fire, and keep on firing, even to the end, increasingly—fire first, fire midst, fire all the way. If the heart is on fire, the fire of God's love, the tongue will be fire, the pen will be fire, fire on *fire*!

Lord, give us this fire more and more—send out this fire, till the whole world is on *fire*!

We are dying—dead and burned for lack of fire—the fire of salvation, holy fire. Oh for the breath of Heaven, to breathe on these dry bones!

The whole world is perishing for want of fire! The people want fire, and will have it. Sinners hate the truth; they have no heart, no desire for things holy or heavenly, and yet they are tired and sick of dead formality, a sickly sentimentalism, a hypocritical half-heartedness, a wretched, time-serving policy. Impenitent sinners, wicked as they are, conscience-seared as they are, dead in trespasses and sins, will flock where fire is, true pentecostal fire—the hotter the better. God so ordains. Therefore, if editors and publishers want patronage, a rapid sale for their publications—tracts, books, and periodicals; and if ministers wish for crowded houses, large audiences, and attentive hearers, let them get their souls on fire from above, and pour in this heavenly fire—scorching hot—hot as hot can be—as when “the melting fire burneth,” and our word for it, Satan, with all his legions and hellish machinations, cannot keep these sinners from this fire, fire on

fire! Was it not so on Pentecostal day?—and the cry:
 “Lord, save, we perish? Oh, that men were wise
 and understood this!

“Give us the nerve of steel,
 And the arm of fearless might,
 And the strength of will that is ready still
 To battle for the right.

“For the foeman is now abroad,
 And the earth is filled with crimes;
 Let it be our prayer to God,
 ‘Oh! give us the men for the times.’”

Friends, will you aid us in this work of fire—“the
 sword that cuts, the fire that burns?”



THE SWORD THAT CUTS :
THE FIRE THAT BURNS.



BIBLE FIRE—THE FIRE OF THE BIBLE.

BIBLE FIRE! FIRE! FIRE!

THE STYLE FORMED ON THE FIRE OF THE BIBLE THE ONLY
TRUE STYLE.

“One fragment of His blessed Word
Into thy spirit burned,
Is better than the whole, half heard,
And by thine interests turned.”

WILL searching the Scriptures improve your style of composition? Wonderfully, wonderfully! Nothing like it. It is fire! fire! fire! all the way from Genesis to Revelation. The fire of beauty, of sublimity. The Psalms are full of it; Jeremiah is full of it; Ezekiel is

full of it; Daniel is full of it; Hosea, Michah, Habakkuk, Zechariah, and Malachi are full of it. "The blessed Jesus spake as never man spake." Beautifully! beautifully! Every word, all he said and did, are "apples of gold in pictures of silver." Gold "seven times purified." Paul is full of this holy fire pentecostal; Peter, James, and John—fire on fire! Every thought is condensed, brought to a burning focus! Reader, do you wish your compositions, editorials, public addresses—fire on fire—fire first, midst, last, always? Editors, book-makers, epistolary writers, what your wish? Fire, fire, fire! things beautiful, majestic, glorious, sparkling, bright as the noonday sun; full of fire; pure, virtuous, heavenly? Go to the Bible, the Book of books; read it, search it, pray over it, meditate in it, drink into its Spirit, hide it in your heart, commit it to memory. Go over it and over it till you can say: "O how love I thy law; it is my meditation all the day." "How sweet are thy words to my taste; yea, sweeter than honey to my mouth."

"This precious food our heart revives:
 What strength, what nourishment it gives!
 Oh, let us evermore be fed
 With this divine, celestial bread."

Students, go to the Bible. Little folks and great folks, go to the Bible. Form your taste for reading, form your style for writing and speaking from the sacred oracles—the inspiration of Heaven—"quick and powerful, sharper than any two-edged sword;" and

every word from your pen and your lips will be fire, fire; tell on the conscience, the heart, the life; be a barbed arrow to the guilty one—in the Church or out of it. Sinai's thunders will crash! its lightnings flash! Oh for this Bible fire—the fire of the Bible! The Lord send it.

“Where'er it enters in,
Is sharper than a two-edged sword,
To slay the man of sin.”

Search the Scriptures to form your style, your taste, to know how to preach, how to write. There is no book like the Bible to kindle the soul, to fire it with holy fire. Why is there so little energy, life, power, holy boldness, heart-searching, off-hand business in the pulpit? in the editorial chair? so little of the prophetic and apostolic?—the baptismal fire and the tongue of fire? Is it not measurably owing to a lack of Bible knowledge, the fire of holy inspiration, the thunderings and lightnings of Sinai, the marrow and fatness of the gospel, the flint, the fire, the hammer, the burning lava of God's word, the electrifying power issuing directly from heaven's magazine?

Here lies the secret of pulpit eloquence, editorial eloquence, eloquence that burns, flashes out, cuts like a razor or a two-edged sword, slays on the right and on the left, causes Satan to tremble, fall as lightning from heaven!



NAZARETH

NAZARETH, THE PLACE OF JESUS.

“ Can there any good thing come out of Nazareth—John, i. 46.

YES, salvation on salvation, glory on glory! “Thou shalt call His name JESUS; for He shall save His people *from* their sins.” Not *in* their sins.

Nazareth is said to be “The city of Jesus,” because it was the place of his usual residence during the first thirty years of his life. *Matt. ii. 23; Luke, i. 26; Matt. xiii. 54–58.*

From this place a light went forth, enlightening the whole world. “Glory to God in the highest, peace on earth and good-will to man.”

CEASE FIRING?

NOT for an instant. We fire, keep on firing, more and more, so long as fire is called for—fire on fire. We have only commenced our sword and fire work—it is on and *on*.

“Agree to disagree?” On what terms? Agree to cease firing and let you go on in sin and rebellion, lifting the puny arm of yours in the very face of Omnipotence? Never, *never*. We have no agreement to make with stiff necks and stiff knees, save on conditions of repentance, humble confession, faith that works by love, purifies the heart; the turning to God with full purpose to do his will, redeeming the time, because the days are evil.

Cease fighting against God, ground your arms of rebellion, bow humbly and meekly at the feet of Jesus, we cease firing, lay aside the use of “the sword that cuts, the fire that burns.” “Agree to disagree?” No, we don’t make any such agreement with the “unfruitful works of darkness, but rather reprove them.” “Can two walk together except they be agreed?” “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? What agreement hath the temple of God with idols?”

We make no agreement with wicked men or devils, so long as they continue their opposition to God and his cause, so long as they work wickedness, rebel

against the Most High, despise the word of his grace. "Who will rise up for me against the evil-doers, or who will stand up for me against the workers of iniquity?" saith the Lord. *Agree to disagree*, and thus hold our peace? Never, *never!* rather let our right hand be severed! What, agree to let sinners alone in their sins, their selfishness, their covetousness, their pride, their sensuality, their time-serving and hypocrisy?—princes or menials, kings on the throne, hewers of wood and drawers of water, sinners in the Church or out of it, in the pulpit or editorial chair?

"To the law and the testimony—if they speak not according to this word, it is because there is no light in them." We make no compromises or agreements whatever to let sinners alone,—North, South, East, or West, at home or abroad, in high places or in low places. For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life.

Did the holy prophets agree to disagree with sinners and keep silence? Did the apostles ever make any such agreement? "They that forsake the law, praise the wicked; but such as keep the law, contend with them." Did Christ, the blessed forevermore, agree to disagree with the Scribes, Pharisees, and hypocrites, those who tithed mint, anise, cummin, and omitted the weightier matters of the law—judgment, mercy, and faith?

How readest thou?

“Agree to disagree.”* Wonderful logic, truly! A stretch of charity we never dreamed of; it covers up all sin, winks at every abomination, gives Satan and his emissaries the whole field. Reader, are you the guilty one desiring this compromise, this agreement to disagree? Rest assured, we enter into no such agreement; this is not Bible charity. We shall never agree to let you alone or receive you to fellowship, so long as you persist in evil-doing, in fighting against God, persecuting his little ones; so long as you take sides with the enemies of truth and righteousness. Your taking refuge under the garb or cloak of a Christian profession will not screen you from just reproof. “Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.” *Lev. xix. 17.*

For your good, for our good, for the cause of truth and righteousness, to fulfil the high behest of the King of kings, we shall never cease to raise the warning

* “We must have charity, agree to disagree,” said an influential church-member recently, while his whole influence was in the very face of justice, mercy, and truth. Thus it is God’s word is perverted, misconstrued, or falsely interpreted, to uphold the most impudent, barefaced iniquity! “Wherefore, hear the word of the Lord, ye scornful men. . . . Because ye have said, We have made a covenant with death, and with hell we are at agreement. . . . We have made lies our refuge, and under falsehood have we hid ourselves; therefore thus saith the Lord, . . . your covenant with death shall be annulled, and your agreement with hell shall not stand.” *Isaiah, xxviii. 18.*

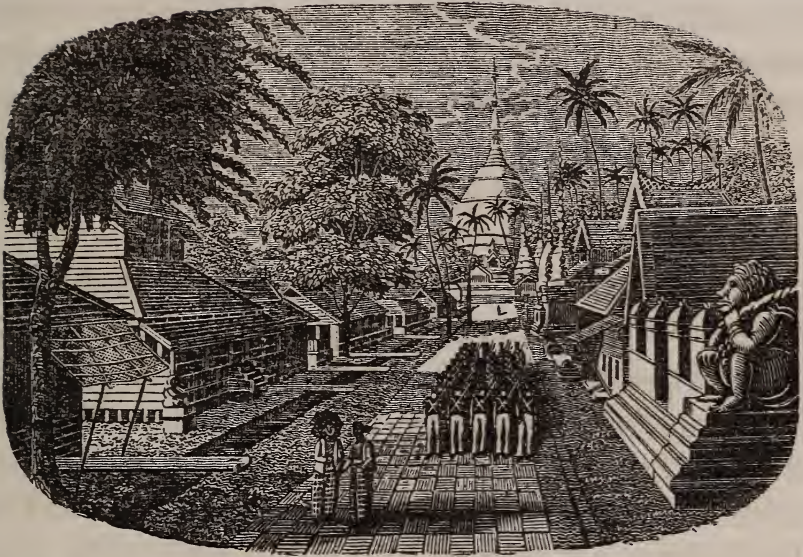
voice, cry aloud, spare not, obey God, “warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.” “And if any man obey not our word,” saith the apostle, “note that man, and have no company with him, that he may be ashamed.” “He that refuseth instruction, despiseth his own soul; but he that heareth reproof, getteth understanding.”

CHRIST'S SUFFERINGS.

CHRIST bore our sins in His own body on the tree—the Saviour of men. What he suffered we can never know; but God laid on him the iniquity of us all, which he willingly bore to save us from eternal shame and misery. With his stripes we are healed. How great the gratitude each of us owes such a friend!

“Down from the shining seats above
 With joyful heart he fled,
 Entered the grave in mortal flesh,
 And dwelt among the dead.
 Oh! for this love let rocks and hills
 Their lasting silence break;
 And all harmonious human tongues
 The Saviour's praises speak.”

“And shall his sword not burnished be?
 Shall rust corrode the blade?
 For want of practice shall he flee,
 When Satan's host invade?”



IDLATRY; OR, THE WORSHIPPING OF IDOLS.

SOME suppose that the sun, moon, and stars were the first objects of idolatrous worship. Soon after the Flood idolatry prevailed extensively. Abraham's father's family served other gods beyond the river Euphrates. Laban had idols, which Rachel, his daughter, stole and carried away. The Egyptians, though pretending to great wisdom, worshipped bulls, snipes, leeks, onions, etc. The Greeks had thirty thousand gods! The Chaldeans, Romans, and Chinese were not a whit behind.

The heathen had idols of all sorts—paintings, all varieties of sculpture, and these of many kinds of materials, as gold, silver, brass, stone, wood, etc. At the present day idolatry prevails over a great portion of

the earth, and is practised by about 600,000,000 of the human race. The veneration which the Papists pay to the Virgin Mary and other saints and angels, the adoration paid to the bread in the sacrament, the cross, crucifixes, relics, and images, is nothing more nor less than idol-worship.

Idolatry was never more prevalent than at the present day. Covetousness is idolatry; the placing our affections unduly on any earthly object, the excessive attachment or veneration for anything, is idolatry. Whoever loves this world, or the pursuits of wealth, or honor, or ambition, or selfishness in any form, and for these forgets or neglects God and Christ, such a one is an idolater. We may worship our houses, furniture, or wardrobes. Husbands may worship their wives, wives their husbands, parents their children. "Thou shalt have no other gods before me."

To idolize is to love to excess gold, wealth, equipage, costume, etc. One of the most fearful, prevalent, alarming evils of our day is idolatry in dress, conforming to the world in gay, costly, and fashionable adornments. Novel-reading and idolatry in dress go hand in hand; they aid and stimulate each other.

And can these idolaters hope to escape the awful condemnation?

Idolaters are classed with "dogs, and sorcerers, and whoremongers, and whosoever loveth and maketh a lie." *Rev.* xxii. 15.

WAITING FOR A CALL, ARE YOU?

HOW LONG ARE YOU GOING TO WAIT?

“*Why stand ye here all the day idle?*”—*Matt. xx. 6.*

“Why do you idle stand?

There is something for all to do ;

Look forth on the wants of our teeming land—

The sorrow and sin on every hand ;

Say, is there no work for you ?

There is work in the crowded street ;

There is work in the silent cell ;

’Mid the noisiest hum and the busiest feet ;

In halls where thronging multitudes meet,

In the hovel where outcasts dwell.”

A STAND-STILL FIRE, OR DO-NOTHING HOLINESS. Can such a thing be? Here is a professed minister of the Gospel waiting for a call to some parish, some opening for ministerial labor. Some four or five years since, this same pulpit orator inquired of us for a vacant pulpit, where he could hold forth the word of life ; and here he is still waiting, while fields are white for the harvest in every direction.

Multitudes on every side are perishing for lack of spiritual food. Thousands on thousands are rushing on to woe eternal before the eyes of this ministerial brother—and yet no opening for labor in God’s vineyard. He is still waiting for a call, when all heaven and earth ring peal on peal with lightnings’ *flash* and thunders’ *crash* ! “*Why stand ye here all the day idle?*” “*Go work in my vineyard.*”

How many afflicted ones, sick, destitute, oppressed, call for sympathy! how many broken hearts need binding up! and yet this same man, called of God to minister in holy things, sits with folded hands waiting for a public call! Reader, is this gospel? Jesus Christ? Paul, the apostle? Did Job wait for a call to do good, or fear to run before he was sent, when he was eyes to the blind, and feet to the lame, and a father to the poor; when the blessing of him that was ready to perish came upon him? If this same waiting minister was on *fire*, baptized with the Holy Spirit, *would* he sit still? *Could* he sit still, when the cry on every breeze is, "Come over and help us?" Did Paul, when his eyes were opened, wait, fold his hands, take the easy-chair some four, six, or eight years, looking out for a fat salary, a rich parsonage with a luxurious table and costly furniture?

How with the Reformers, where the Gospel flame was kindled in their souls—Luther, Wesley, Whitfield, Baxter, Bunyan—did they wait for a call, or were they fearful of running before they were sent?

"Where begin?" Begin at Jerusalem; begin where the one hundred and twenty began, in the upper room; begin with the tongue of *fire*. The early disciples, when full of faith and the Holy Spirit, went everywhere preaching the word, declaring what great things God had done for their souls. They were led by the Spirit of God, his word, his providence. The very stones would have cried out had they held their peace. The

love of God constrained them. They were full of matter; like new wine, that must have vent—"ready to burst, like new bottles." *Job*, xxxii. 19.

Wherever they went the holy flame caught, sinners were pricked to the heart, cried out, "Lord, save; we perish!" Saints were sanctified, built up in their most holy faith—salvation *streamed!* Satan fell as lightning!

Wait for a call? What call? The burning call was in their inmost souls—fire on fire, "the sword that cuts, the fire that burns." Wait for an audience, a cushioned pulpit, a splendid temple, a fashionable choir, a high-sounding organ? No sooner did they cross the threshold than a missionary field was before them. They opened their mouths wide, and God filled them. They were instant in season, out of season, to warn one sinner, two, three, or more. Wherever a soul was found out of Christ, there was an audience. They flew on wings of love. Did Christ wait for a large audience at the well of Samaria? Behold the woman that came to draw water, who, through the preaching of the Lord Jesus, received the water of eternal life, whereof if a man drink he shall thirst no more forever! And when this woman's soul was touched with the finger of Divine love, did she fold her hands, wait for a call or an audience? Nay, she went on preaching (forgetting her water-pot), "Is not this the Christ?" till the whole city was in a flame—on fire! "Behold how great a matter a little fire kindleth."

Waiting are you, friend, for a call? How long? Till doomsday?—the sound of the last trumpet? *Out, out, turn out, wake up, stir about! Go to work!*

“Live for something; be not idle,
Look about thee for employ;
Sit not down to useless dreaming;—
Labor is the sweetest joy.”

Out, search out. Out into lanes, alleys, by-ways, and highways: up into garrets, down into cellars, in dens of poverty, misery, distress, desolation, and degradation. Search out the poor, the sick, the afflicted, the oppressed, the halt, the blind, the lame—pour in the oil and wine of consolation, bind up the broken-hearted, support the weak, heal the sick, cleanse the lepers, raise the dead, cast out devils. “Freely ye have received, freely give.” “The poor ye have always with you, and whensoever ye will, ye may do them good.”

Imitate Christ and his apostles in acts of mercy, justice, and truth; pull sinners out of the fires of hell.

Awake, thou sleeper, *awake!* arise from the dead, and “Christ shall give thee light.” *Go to work.*

“No matter where, if duty calls thee, go
Amid contagion, poverty, and death:
Bend o'er the sufferer in his hour of woe,
Nor fear the blast of pestilential breath.
Do, suffer, die, at duty's call divine,
Nor rest from battle till the victory's won;
Then, Soldier of the Cross, a crown is thine—
Thou faithful servant, hear thy glad ‘WELL DONE.’”



SIDON.

SIDON is one of the most ancient cities in the world. *Gen.* xlix. 13. Many of the Sidonians became followers of Jesus. *Mark*, iii. 8. Many of them resorted to him in Galilee. *Luke*, vi. 17. Paul visited Sidon on his voyage to Rome. *Acts*, xxvii. 3. Our Saviour refers to both Tyre and Sidon in reproaching the Jews, who were more highly favored. *Matt.* xi. 21, 22. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

How fearfully applicable to our city, State, and nation! "Where much is given, much is required."

THE FIRE GOING OUT, GONE OUT!

OR,

DEAD CAPITAL IN OUR CHURCHES.

“There’s words and there’s pens to be wielded,
 There’s thoughts that must die if unsaid ;
 Wouldst thou saunter and pine among roses,
 Or sepulchre dreams that are dead ?”

WHO can estimate the vast amount of dead capital, the unsanctified talent in all our churches ?

From every point of observation we see slumbering energies, buried talents, forcing conviction on the mind that the great mass of professing Christians are at ease in Zion.

Hundreds and thousands have never put forth one single earnest effort to persuade men to become reconciled to God. They are waiting for the Church to do the work that they are required individually to do ; and under the delusion that the Church has duties separate from those of her individual members, many excuse themselves from all personal labor.

This is a fundamental error of the age, a practical heresy of the most pernicious and deadly influence ! The Church was never designed to absorb, so as to neutralize the personal element, and to render it more effective—that every energy, and influence, and power might tell in the great work of saving souls. And yet the dead capital in every church is very great.

Reader, take your own church ; what is the comparative amount of available capital—the number of active, working Christians who seem deeply and earnestly interested in advancing the spiritual interest of the Church ? What are they doing ? What are you doing ? Has God given you talents, energy, and means, which lie as dead capital ? You must give account of all you have. “It is required in stewards that a man be found faithful.” By-and-by it will be said to thee, “Give an account of thy stewardship.” What saith the Lord to the unfaithful servant who hid his talent in the earth ? “Take, therefore, the talent from him, and give it unto him that hath ten talents : For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not, shall be taken away even that which he hath : And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.” *Matt.* xxv. 28, 29. What—

“Nothing to do ? hast thou no store of gold ?

No wealth of time, that thou shouldst well employ ?

No hidden talent that thou shouldst unfold ?

No gift that thou shouldst use for others' joy ?”

This unavailable capital, this unsanctified talent, these dead-weights are in nearly all our churches, especially in large cities. To be a member of some denominational church is popular, often lucrative. Wealthy merchants, lawyers, doctors, ministers, editors, professors in colleges and seminaries, men of

giant intellect are on the church-book, surround the communion-table, partake of the dying emblems of a crucified Jesus, and still are mere nominals—unsanctified; they go and come, come and go, like a door on its hinges! Take one church in New York city, by way of illustration, on which our mind's eye is now fixed.

Look at it; here are men of science, learning, talent, men of towering intellects, medical men, ministers on the shelf, law expositors, students preparing for the ministry, writers for the press—but what are they? Where are they in things spiritual, heavenly, and divine, in consecratedness to God's service? They are dwarfs, pigmies in holy things, skeletons, with scarcely a single breath of the sanctified or baptismal grace. Instead of entering the holy of holies, they are groping about in the outer court.*

Suppose these giant minds were wholly sanctified, set apart *exclusively* for soul-saving, on God's altar, continually, unreservedly—full of faith and the Holy Spirit, like Barnabas—would not salvation *stream*, the heavens *rend*, mountains flow down, as when the melting fire burneth? Our whole city would be shaken

* In most of our modern churches, especially the more fashionable ones, about three-fourths of the members are honorary members. They seem to have no voice in any of the proceedings. They don't attend prayer-meeting or Sabbath-school, and feel under no obligations to be present at any religious service, except on fair days, and then as mere spectators.

to its foundations; the Holy Spirit would be poured out overflowing; sinners by thousands would cry out, "Lord, save; we perish!" All heaven would ring hal-lujahs! This unsanctified talent in the house of God, instead of being a blessing to the Church and the world, is a curse. Church-members, having a name to live, while dead, destitute of the purifying, sanctifying influence of *the Holy Spirit*, stand in the way of a revival, are stumbling-blocks, hindrances, clogs to the wheels of salvation, Achans in the camp! They neither enter the Kingdom themselves, nor suffer those to enter that would enter!

"Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned?"

"Prophecy upon these bones; say to the wind, thus saith the Lord God: Come from the four winds, O breath! and breathe upon these slain, that they may live. O ye dry bones, hear the word of the Lord."

Ezek. xxxvii.

"Wake, Christian! bring thy cheerful toil,
Bring of thy treasured gold;
Offer thy praises and thy prayers,
In view of love untold.

"Hark! from amid the blended tones
That break upon the ear,
Are those of earnest, toiling ones,
Fainting of aid and cheer.

"And louder far than all besides
The Master's voice is heard,
Bidding thee labor for the lost,
By love and pity stirred."

CLEAR THE TRACK! CLEAR IT! CLEAR IT

“Cry aloud, ye sons of men,
 Like a trumpet, lift your voice,
 To my people show their sin,
 And the guilt of Jacob's house.”

“By whom shall Jacob arise?” “Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?” *Clear the track, clear it!*

Out, out! If you will not labor yourself, when fields are white for harvesting, put your shoulder to the wheel; do not, we beseech you, block up the way, hinder others from working that will work and are working. What! be a drone in the hive, in society? Go to work, *strip to it*, else out of the way, clear the track, clear it, *quick*, make *haste!* Oh, mortal, make haste! Do what good thy hand findeth to do, with thy might. Make haste ere your glass is run, ere the silver cord is loosed, or the golden bowl broken; ere the gate of mercy is closed forever.

“Make haste, O man, to do
 Whatever must be done;
 Thou hast no time to lose in sloth,
 Thy day will soon be gone:
 Make haste, O man, to live.”

Go to work, else out of the way! Why hinder others, block the wheels of salvation? If you will not

speak out yourself, raise the warning voice—cry aloud against popular evils, sin in high places, national sins, church sins, sins in Missionary Boards, Tract, Bible, and Sunday-school societies, sins of ministers and people, editors, Presbyteries, and General Conferences—*off*, clear the track! move off! If you are determined to hold your peace, and let iniquity, high-handed, stalk in open day, we entreat you not to close the lips of others. Get out of the way! clear the track, and let the car of salvation and emancipation roll on and on, till the “kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ.” There is a fearful curse denounced against those who come not up to the help of the Lord against the mighty. (See *Judges*, v. 23.) “Woe!” said our Saviour, “to those who shut the Kingdom of Heaven against men, who neither go in themselves, neither suffer them that are entering to go in.” Out of the way, ye time-servers and popularity-seekers; “clear the track,” lest the car of reform and salvation ride over you and crush you to atoms. Out, out! Move off, clear the track!

“The soul that scorns the mandate, dies,
 And meets a fiery day;
 No more the sovereign eye of God,
 O'erlooks the crimes of men:
 His heralds now are sent abroad,
 To warn the world of sin.”

Clear the track!



-- EDINBURGH.

EDINBURGH, AND KNOX, THE REFORMER.

"Fear not them that kill the body."

WHEN we look at Edinburgh, or any part of Scotland, we are reminded of John Knox, the glorious reformer, who, with power from on high, shook Church and State, kings and queens—made them tremble! They feared his prayers more than bombshells or forty-pounders.

Knox was known and beloved by the principal persons among the reformed in France, Switzerland, and Germany. He was the light of Scotland, the mirror of godliness, and pattern and example to all true ministers, in purity of life, soundness of doctrine, and bold-

ness in reproving wickedness. He cared not for the frown nor for the favor of men in the path of duty, how great soever they might be.

The regent of Scotland, on one occasion, pointing to his grave, said: "There lies one *who never feared the face of man.*" Glorious!

What made this blessed man of God, this true Bible reformer, what he was? Fire? Yes, gospel fire—his whole soul was on fire pentecostally. He conferred not with flesh and blood.

Oh for such men on Zion's top—blazing firebrands of truth, storming the fort of Satan, causing him to fall as lightning!

"What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. *Matt.* x. 27, 28.

"God sends some teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of the whole race;
Therefore each form of worship that has swayed
The life of man, and given it to grasp
The master-key of knowledge—reverence,
Enfolds some gems of goodness and of right,
Else never hath the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."

REPROOF.

“REPROVE, rebuke, exhort with all long-suffering and doctrine.” 2 *Tim.* iv. 2.

“Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, that shall not break my head.” *Ps.* cxli. 5.

“Speak thou the truth: let others flinch,
And trim their words for pay.”

“Them that sin openly, rebuke openly, that others may fear.” “Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him.”

“I am not come to send peace on earth,” saith the Lord, “but a sword.” *Matt.* x. 34.

Reprove sin? Surely; reprove it, rebuke it, “Cry aloud, spare not, lift up thy voice like a trumpet.”

Says Paul to Timothy: “I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 *Tim.* iv. 1-4.

Christian admonition or reproof is a positive command. Neglect to obey God in this precept without

sin? No more than we can cease to love God with all our hearts, and our neighbors as ourselves, without sin.

It is an every-day business. "Exhort one another *daily*."

An individual, living in the neglect of this duty from day to day, is as certainly living in the practice of known sin, as he who is in the constant commission of theft, robbery, or murder! And yet, how frequently is this positive precept violated by parents, teachers, editors, and ministers of the gospel, and by many, we fear, professing holiness, entire sanctification, or perfect love.

"Am I my brother's keeper?" Certainly you are, friend; and his blood will be required at your hands, if so be you warn him not when danger is near, suffer sin to rest upon him. You are chargeable with his death!

"Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand." *Ezek. xxxiii. 7.*

Love to God plainly requires us to discharge this solemn duty—love to our neighbor, to the community, to the world.

It is cruel to omit it. Is your neighbor's house on fire, the inmates slumbering? What now? Cry, "Fire,

fire, *fire!* escape for your *life!*" What is this household fire compared to the fires of hell, eternal damnation? The neglect of this duty is rebellion against God, high-handed.

Your silence gives consent, encourages sin; and thus your neighbor's sin becomes your sin. You are partaker of his evil deeds!

Again, your own salvation or damnation turns on the pivot of faithfulness or unfaithfulness, of obedience or disobedience to the command under consideration. It is utterly impossible to keep a conscience void of offence, grow in grace, while omitting the duty of reproof. No man keeps the law of God, or keeps his conscience clear, who sees sin and does not reprove it.

Reproof should be always in the name of the Lord, in the spirit of meekness, and at the same time with holy boldness.

There are various ways of administering reproof—by the distribution of books, tracts, and religious periodicals,* by corresponding, by the living voice, and, above all, by a godly walk and conversation, an example of

* So do we, the Lord helping. *Tracts of the right kind*, full of holy fire, will preach to sinners in the church and out of it, thunder and lighten, impart light and life, preach when no audible voice is heard, in the house and out of it, by the wayside, at the merchant's desk, in the stage-coach, the steamboat, the rail-car, the closet, the domestic circle: they preach and keep preaching, when we sleep and when we wake. They hesitate not to declare the whole truth, boldly, uncompromisingly. Many pulpits fail to do this.

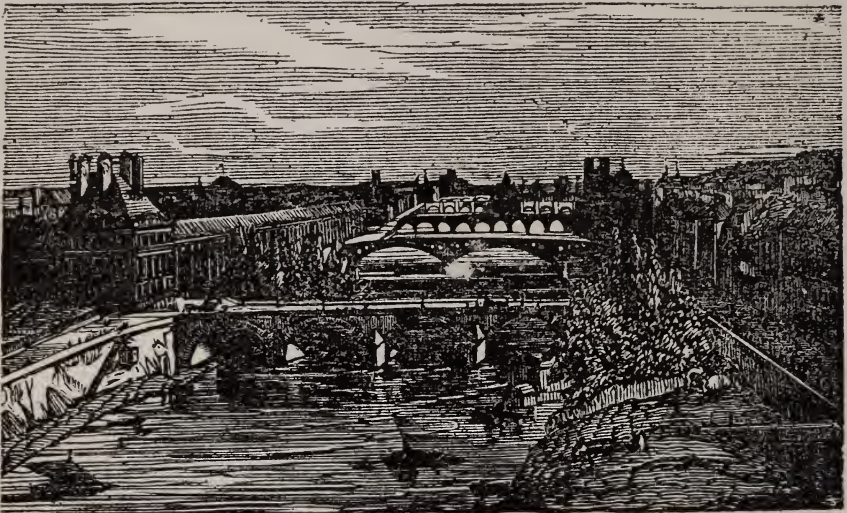
whatsoever is true, honest, just, lovely, and of good report.

Without this walking uprightly, working righteousness, and speaking truth from the heart, our reproofs will be but a sounding brass or tinkling cymbal.

“Physician, heal thyself,” will ring in our ears. “Thou, therefore, that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?” *Rom. ii. 21.*

Where does the Bible spare offenders—great heads or little heads? Call names? To be sure it does—speaks out, thunders! No matter who it is that sins openly, barefacedly—kings or menials, princes or the man on the dunghill—his name is called out, that all heaven and all hell may hear. Take every instance of open transgression and public outlawry, from Genesis to Revelation, and is there any covering up of the offence, the guilt, or the criminality; anything like daubing with untempered mortar, or prophesying smoothly? God speaks once, twice, three times—that all may see, all may hear, all may fear. These are Bible facts, placed on record for examples. Why should we be mealy-mouthed, hush iniquity, and cover sin in high places and in low? The prophets called things by their right names, and so did the apostles Paul, Peter, James, and John.

“Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.” *Prov. vi. 23.*



PARIS.

PARIS, THE CITY OF FASHION!

“Lovers of pleasures more than lovers of God.”

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1 *John*, ii. 15, 16.

A visitor at the recent Exhibition in Paris, speaks thus: “The beautiful collections of statuary and pictures by the best masters are worthy of note; but I fancy our old grandmothers would have blushed as they gazed on those representatives of their sex, in the fashionable attire of the French schools—that is, without any wrappings or trappings whatever. I imagine a

heathen Kaffir, such as we saw in South Africa, would fail to see the propriety of such naked beauty.

“I need not moralize on French taste or French morals. But what do you think of a National organized system of licentiousness, which has its quarters ‘located, and designated, and licensed by government, and Inspectors! appointed by law?’

“Sabbath is not recognized in Paris, only by the few, who are scarcely to be noticed among the masses.”

From this sink-hole of moral pollution and hotbed of lewdness spring the fashions. Hence flow the height of extravagance and gayety, the changeable suits of apparel, the mantles, wimples, and crimping-pins, sparkling gems and costly array that dazzle the ballroom, the theatre, opera-house. What next? “The way to hell, going down to the chambers of death.” *Prov. vii. 27.*

Paris revels at night, and does not retire till long past the small hours; and it is only at high noon that she wakes from her slumber to begin the eternal round of pleasure and excitement. There is no parallel to Paris on the globe. She is an extended playhouse or extravagant picnic, organized for a temporary purpose. The French people are governed through their appetites, and he who aspires to rule them must consistently cultivate their tastes for personal enjoyment. Hence pleasure here is a permanent institution.

THUNDER IT? YES, THUNDER IT!

THUNDER it, thunder it, thunder it! Keep on thundering it, louder and still louder; cease not day nor night—make heaven's arches *ring* from pole to pole.

Individuals are dying, whole families are dying, churches and communities are dying, the world is dying, dead, and damned for want of thunder on thunder, Sinai's *crash*, the lightning's *flash*! "The sword that cuts, the fire that burns."

Run with your censers, *run*, stay the plague. Who says so? God, the Father, the Son, the Holy Spirit. Every one with soul on fire pentecostally, cries: "Thunder, thunder! flash, *flash*! the truth, the *whole* truth, bring it home to every heart, thunderingly, flashingly! soul-kindlingly to every sinner out of Christ, on the way to hell! Convert them! Blind leaders of the blind, backsliders, formalists!" How?

Awake dead folks without thunder, louder than seven thunders, louder and still louder? When? Where? Friends beloved, it is thunder we want, must have, all about. Thunder, begin now, keep on and on thundering!

O ye stiff-necked in the pulpit, how long ere ye begin to thunder, thunder, thunder?

There was a time when it thundered mightily! The clouds gathered blackness, thunders rolled, *crashed*, the lightnings *flashed*! Elijah thundered; Elisha thun-

dered! Isaiah thundered! Jeremiah thundered! Eze-
 kiel thundered! Daniel thundered! Nehemiah thun-
 dered! John the Baptist was a son of thunder! John
 Knox was a son of thunder! Luther thundered! Wes-
 ley thundered! Whitfield thundered! Praise the Lord
 for thunderers.

Where now the thunderers? Oh, where? Where
 "the sword that cuts, the fire that burns?" Lord, for
 mercy's sake send the thunderers, ere hell-fire wake
 us up!

A CROWN! A CROWN!

TALK about a crown; what kind of a crown will yours
 be? sparkling full of diamonds? "They that turn
 many to righteousness shall shine as the stars forever
 and ever." *Dan. xii. 3.* A crown: whoever obtained
 a crown without fighting for it? Peter, James, or
 John? Did Paul? Man, woman, child, what are you?
 on the wing? Flying, flying! *flying!* fighting, fight-
 ing! *fighting!* Obtain a crown, and sit still, take the
 easy-chair, fold your hands? "Must I be carried to
 the skies on flowery beds of ease?"

"Know ye not that they which run in a race run all,
 but one receiveth the prize? So run, that ye may
 obtain. And every man that striveth for the mastery
 is temperate in all things. Now they do it to obtain a
 corruptible crown; but we an incorruptible." *1 Cor.*
ix. 25, 26.

“FIERY, ARE YOU? CENSORIOUS, BLAZINGLY?”

YES, beloved, we are fiery, and expect to be more and more fiery from page to page, as we see sin prevailing. The more iniquity abounds in high places and in low, the more intensely fiery or censorious we intend to be—cry louder and louder, strike harder and still harder, whether by pen or the living voice, in the pulpit or out of it, at home or abroad, by the wayside, up stairs or down stairs, by sea or by land—it shall be fire, fire, *fire!* Woe be to us if we do it not! The very stones in the streets would cry out; the heavens would gather blackness; the thunders would *crash!* the lightnings *flash!* What is censoriousness, or gospel-fire? Severity? condemnation? blaming this, blaming that? blazing here, blazing there? thundering here, thundering there? rising up against evil-doers here, evil-doers there? Who, in his right mind, with a spark of grace in his heart, does not condemn sin, fight against it, declaim against it, vehemently, unsparingly—slay the monster, crush the serpent’s head, the curse of all curses; that which makes devils, spirits damned; that opens wide the scorching, ever-burning flames of fierce damnation!

Who is more determinately and everlastingly censorious against all sin—sins of omission and commission, of thought, word, and deed, the sins of the flesh and of the spirit—than the Almighty, the King of kings and

Lord of lords? The Bible, from Genesis to Revelation, is full of fire—*redhot*, censoriously—against every species of out-breaking, God-defying iniquity, burning hotter and hotter to the lowest hell!

Who was ever more censorious than the blessed Lord, the meek and lowly Jesus?

The very heavens rent, mountains on mountains flowed down, as when “the melting fire burneth”—fire on *fire*! “Ye serpents! ye generation of vipers, how can ye escape the damnation of hell!” John the Baptist thundered and *thundered*. So did Paul, Peter, James, and John.

Hell-fire blazed out and out on every side. The old prophets, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and Daniel were not a whit behind. Censoriousness was their daily food, their meat, and their drink.

Live and breathe without it? Not a breath. Life or death, death or life was involved. Follow we in the same steps? *Unquestionably*, to the very utmost of our feeble ability—load and fire, load and fire!

“Oh, for the living flame,
From His own altar brought,
To touch our lips, our souls inspire,
And wing to Heaven our thought!”

Nothing but hell-fire blazing in the face and eyes will arouse dead folks, in the Church and out of it, especially formalists, dead, dead, twice dead, plucked up by the roots!

“In love?” Certainly, by all means—the more love,

the more fire ; the more love, the more resolutely we fight against sin. It is love kindles fire, and fire kindles love—fire on fire ! Without love no holy fire, no true Bible reform or censoriousness. The Lord give us more of it, a thousand fold !

“ Oh ! for this love let rocks and hills
 Their lasting silence break ;
 And all harmonious human tongues
 The Saviour’s praises speak.”

FASHIONABLE IDOLATRY.

THERE are many now that have followed the world and followed the fashions, till God seems to have given them over to the devil for the destruction of the flesh. They have little or no religious feeling, no spirit of prayer, no zeal for the glory of God or the conversion of sinners ; the Holy Spirit seems to have withdrawn from them.

Where the principal members, the elders and leaders in the church, and their wives and families, are fashionable Christians, they drag the whole church along with them into the train of fashion, and every one apes them as far as they can, down to the lowest servant. Only let a rich Christian lady come out to the house of God in full fashion, and the whole church are set agog to follow as far as they can, and it is a chance if they do not run in debt to do it. Literally closing the door of the sanctuary against the poor !



STOCKHOLM.

STOCKHOLM—SERVICES AT A CHAPEL.

FIRES KINDLING HERE, KINDLING THERE.

A RECENT visitor at Stockholm speaks thus of these fires :

“The Rev. Mr. Broady took his text and commenced his discourse. ‘For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he shall come in his glory, and his Father’s, and of the holy angels.’ He stood out on the platform, his entire person visible to the auditory, held the Bible in his left hand, and presenting the appearance of one self-possessed, and having all his powers at command. His manner was easy, his utterance deliberate; he made free use of the Scriptures,

turning to different passages, expounding them, and so fortifying his main position. The foundation laid with ease, he went up with the structure, warming as he proceeded, till, towards the close, all the powers of his mind and heart went into his work ! The whole was a plain, simple, direct, and pointed presentation of truth. His sentences were short, pointed directly at his hearers ; they entered into the mind and heart. From the very beginning every face was toward him, every eye upon him, every one seemed eager to catch all the words. After the middle of the sermon all were absorbed, many faces absolutely glowed with delight, while many more betrayed anxiety. All was simple and earnest, without ostentation or the least effort to produce a sensation. And yet an absorbing interest pervaded the mass ; and when the question was at length asked, whether any desired salvation and wished for special prayer on their behalf, from thirty to fifty, in different directions, lifted their hands in token of such a wish. My heart was moved to its very depths by what my eyes saw, and I came away under the conviction that a movement is in progress here of untold value to the inhabitants of this city, of this kingdom, and of the world at large. Surely it has on it the seal and approval of Almighty God, the Father, Son, and Holy Ghost.

“Public worship was followed immediately by the celebration of the Lord’s Supper, when two hundred and fifty communicants gathered around the table. It

was a delightful hour. I had communed with the Germans at Hamburg, with the Danes at Copenhagen, and now I was permitted to partake with the Swedes in Stockholm. Many with whom I participated had suffered 'persecution for the cross of Christ.' As I looked on them, and called to mind their sacrifices and sufferings, I felt myself unworthy of such companionship. These are new pioneers for the world in the cause of a pure Christianity; they are apostles of freedom. All classes and conditions of society were represented."

A CITY LIFE—A RURAL LIFE.

Young reader, beware of the city! The tempter lurks at every corner. How many young persons rue the day they left the paternal roof—"sweet home"—the pleasant fields, flowery gardens, beautiful landscapes! How wild, how mad the folly of those who crowd into the city—into *all* cities—fancying that there must be room and work there for one more, without considering that thousands already there are superfluous, idle, and miserable, and that each new influx is an added bar to the window which shuts out hope.

"The gates of hell are open night and day;
Smooth the descent, and easy is the way,"

expresses a sad truth, ever pertinent. The youth, male or female, who brings to the city the reality, or even the semblance of rustic innocence, may find Satan's recruiting sergeants on any street corner. Beware!

MAN IN THE PULPIT, AND OUT OF THE PULPIT.

You haven't Bible-fire enough, not half, not one-fourth. To preach well, gospelly, soul-savingly, with fire on fire, you must have more Bible in your mind's eye, in your heart, your life, at your tongue's end, stereotyped in your inmost soul, burningly. You lack not for words, you talk fast enough, say very many good and forcible things, edifying to some extent, in your exhortations and sermonizings; but you lack Bible, Bible fire. Your arguments are not backed with Bible. Every sentence of logic and sound reasoning should be enforced, clinched, and riveted with things from the word of God, "quick and powerful, sharper than any two-edged sword."

Beloved, go to the Bible, commence anew to study it, search it, pray over it, commit it to memory, hide it in your heart, breathe it out in your life. Go to the bottom, dig down deep, for gold, precious gold, more precious than rubies. "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

This is the secret of all secrets, the only hope of a world's salvation. Departing from this blessed book has been the downfall, the ruin in all ages.

"The Bible—grand and heavenly chart,
On which is traced the narrow road
Which leads the pilgrim traveller
Up to the realms of bliss—to God."

“Man in the pulpit,” will you *now* begin to drink anew at this pure, living fountain, the water of life, this well of water, whereof, if a man drink, he shall never thirst—never die?

Precious gold, pure gold, wrought gold, beautiful gold, fine gold, gold seven times purified—will you work at this rich mine of gold inexhaustible?

“The Bible—book of wondrous love,
Borne from God's eternal throne
In mercy's arms to fallen man,
To tell the mission of the Son.”

Speak of this heavenly gift, dwell upon its excellencies, its beauties, its glories, its life-giving power, the hope it gives, the faith, the peace, the joy—the all and in all. While life remains, cease not to extol this blessed volume—exalt it to heaven.

“What glory gilds the sacred page,
Majestic, like the sun!
It gives a light to every age,
It gives, but borrows none.”

It's the Bible for the ministers and for the parents, it's the Bible for the children, it's the Bible for the sinners, it's the Bible for the saints. The Bible is life—“it is spirit, it is life.” It's the Bible to convict, it's the Bible to convert, it's the Bible to purify and sanctify. It's the Bible in the church; it's the Bible in the closet, in the family; it's the Bible in the heart, in the life.

It's the Bible, the blessed Bible, now, henceforth, and forever.

“*Man in the pulpit,*” get the Bible rooted and grounded in your inmost soul, that it may flow out spontaneously, be seen beaming forth radiantly in every look, thought, word, deed, every moving muscle of yours.

Students for the ministry study, and study, and keep on studying, year after year. But what do they study? The Bible? Is the Bible their text-book—the beginning and the ending of their theological course—the first of all, midst of all, last of all? Is this blessed volume interwoven into the very fibres of their whole being? Are they moulded over and over into the gospel mould—sanctified through it?

The Waldenses were not permitted to open their lips in the pulpit, till the Bible was their daily food, their meat and their drink; till sanctified through it wholly—spirit, soul, and body; till strong in the Lord and in the power of his might. Consequently they “spake as one having authority, and not as the scribes.”

The Waldenses were more remarkable than any other people on the face of the earth, for the large portions of Scripture which they committed to memory. Scripture was their *all*; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies, to part with them only with their lives, so these Waldenses laid up rich portions alike from the Old and New

Testaments in their hearts, so that they *could not* be taken from them. The preparation of their pastors for the ministry consisted in learning by heart the Gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon, and the prophets.

These Waldenses preached what they practised, and practised what they preached. Their souls were alive in God, fired with holy love—fire on fire—the fire of the Bible.

The holy prophets had fire—fire on fire—blazing out. Where did they get it? From the Bible? Yes; from the Bible. John the Baptist had *fire*, holy fire; Paul had fire, Peter, James, and John, pentecostal, baptismal—fire on fire—blazing out. Where did they get it? From the Bible? Yes; from the Bible. Luther had fire, Wesley had fire, Bunyan had fire—fire on fire—blazing out. Edwards had fire, Whitfield had fire, the Tenants had fire, Payson had fire, James B. Taylor had fire—fire on fire—blazing out.

Where did all these gospel firebrands get their fire—fire on fire? From the Bible? Yes; from the Bible. Oh for this fire—fire on fire! “Man in the pulpit,” will you have this fire—fire on fire—blazing out? Go to the Bible, read the Bible, pray it out, search it out, live it out.

“Hail! sacred truth, whose piercing rays
Dispel the shades of night;
Diffusing o'er a ruined world
The healing beams of light.”

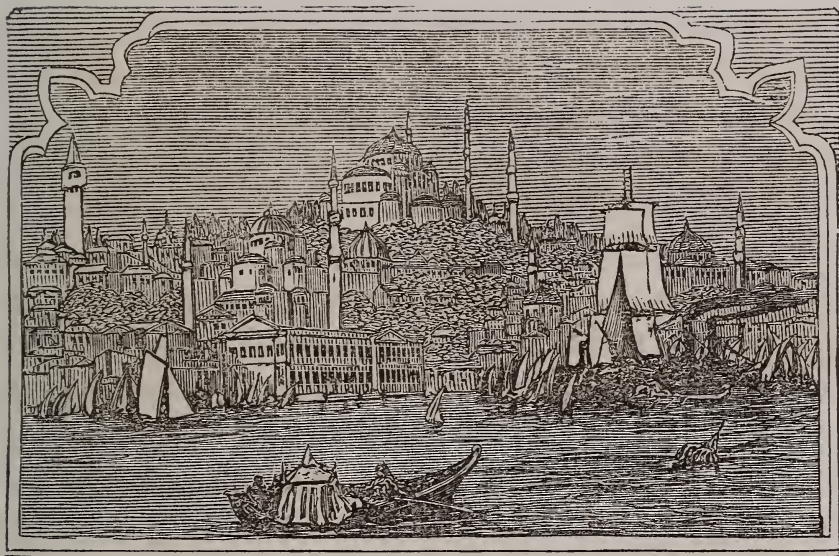
FIRE IN THE PULPIT ; OR, PULPIT-FIRE.

FIRE ! FIRE ! FIRE ! GOSPEL FIRE !

It will not do, you cannot make it do, brother, without gospel fire. Preach? No, you can't. Pray? No, you can't. Sing? No, you can't. Exhort sinners to repentance, saints to live holy, rejoice evermore, pray without ceasing? No, you can't. It is tinkle, tinkle, tinkle ! nothing but tinkle, or sounding brass. No fire or substance in it ; no flint, no fire, no hammer ; no point, pith, or marrow of true Bible theology. Without holy fire there's not even a flash in the pan ! How, then, the explosion? Sparks of your own kindling won't do. It is fire, fire, *fire!* You want, you must have the burning, scorching, overflowing lava of God's truth—fire within, fire without, life-giving, soul-kindling.

These old sermons, plodded over years ago, taken from your drawer or bookcase, musty as they are, if not mouldy, will never do to kindle the soul, arouse the conscience, lead sinners to cry out, "Lord, save ; we perish." You lacked gospel fire when these sermons were penned, years ago—fire on fire ; and if no fire then, no fire now. Sleep under them? Be sure the people will sleep the sleep of death under these musty, mouldy, skeleton sermons, without fire.

Sermons, new or old, must have gospel fire—fire on fire—"The sword that cuts, the fire that burns."



CONSTANTINOPLE, RESIDENCE OF CONSTANTINE.

CONSTANTINE, sensible of the great advantages of the position of this city, the metropolis of the extensive empire of European Turkey, fixed his residence here in 330, in preference to Rome.

Whatever may have been the character of Constantine's conversion to the Christian faith, it removed all impediments to an open profession of Christianity; persecution ceased, religion became popular, and soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity; and the kingdom of Christ, in a great measure, was converted into a kingdom of the world and of Satan!

SETTLING THE QUESTION.

“*My beloved is mine, and I am his.*”—*Can.* ii. 16. “*All mine are thine, and thine are mine.*”—*John*, xvii. 10.

READER, have you settled the question of salvation once and forever? This is the first thing, the all-important. What can you do for God's glory in the salvation and sanctification of souls, unless your own feet are on the Rock, Christ Jesus—unless you feel and *know* that Christ is yours, and that you are Christ's; that Christ is in you, the hope of glory, rooted and grounded in love. This settling the question for ourselves, this firm, steadfast, unwavering, joyful hope of life everlasting, is the one thing needful, indispensable to our own success in warring the good warfare, fighting the good fight, storming the fort of Satan—“causing him to fall as lightning from heaven. What one special thing stimulated the holy prophets and apostles, fired their souls for salvation with a burning, flaming zeal to pull sinners out of the fires of hell, to impart light and life to a whole world of rebel sinners lost? Was it not settling the question in the outset, of their own interest in the blood of the new and everlasting covenant? Why did Paul, Peter, James, and John stretch every nerve, make every sacrifice, put forth renewedly and incessantly all the faculties of their being, to sanctify the Church, make it pure, unblamable, without spot or wrinkle, a lighthouse, a “city set

on a hill, fair as the moon, clear as the sun, and terrible as an army with banners?" Was not settling this same question the mainspring that moved the whole machinery? For this very hope, sure and steadfast, they counted not their lives dear. They *knew* Christ had pardoned their sins, redeemed them through his precious blood, the washing of regeneration. They *knew* in whom they had believed. Not a wavering doubt existed here respecting their names being written in the Lamb's book of life. "They believed, therefore they spoke, not as the scribes," but as those having authority. Having this hope steadfast to the end, they endured hardness as good soldiers of the Cross. Paul settled this question at once and forever; consequently he exclaimed, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." *Rom.* viii. 18, 37-39.

Examine the epistles of Paul; how do they commence? In the subjunctive, doubtingly and uncertainly? Any misgivings respecting his apostleship, or his hope in Christ? Hark! "Paul, a servant of Jesus Christ, called to be an apostle." *Rom.* i. 1, 2. Again,

“Paul, an apostle of Jesus Christ by the commandment of God.” 1 *Tim.* i. 1, 2. Paul uses the indicative present, the positive, expressive of the utmost assurance of faith. This settling the question gave Paul foothold, vantage ground. “The joy of the Lord was his strength.” This settling the question is the secret of holy living, extensive usefulness, of striding rapidly heavenward. One thus established in the faith, rooted and grounded in love, strong in the Lord and in the power of his might, can chase a thousand, and two put ten thousand to flight. The eminently holy and useful in all ages are those who settle the “question.” The apostles were not duly prepared to meet the emergencies of the day till this important question was settled. Indeed, they were forbidden to go forward in their ministerial labors till this question was settled, till they received power from on high, the baptism of the Holy Spirit—the tongue of fire. How is it now? Is this question settled generally in our Protestant churches? Is there one in ten whose names are on the church-book that can say: “I *know* that my Redeemer liveth: I am ready *always* to give a reason of the hope that is in me, with meekness and fear:” I *know* whom I have believed?

INFERENCES AND REMARKS.

1. This not settling the “question” is an open violation of a positive precept. We are solemnly bound to know ourselves what manner of spirit we are of, for “if

any man have not the spirit of Christ, he is none of His." "Know ye not yourselves how that Jesus Christ is in you, except ye be reprobates?"—2 *Cor.* xiii. 5.

2. We see why the world lieth in wickedness. Why the broad road to death eternal is thronged! Impenitent sinners will not settle the question. "Ye will not come to me that ye may have life."

3. We perceive why so many have a name to live, and are dead; try to serve two masters; carry the world in one hand and religion in the other—who "fear the Lord, and serve their own gods." They do not, and perhaps *never* have, never will "settle the question." We see and know why so many professed disciples of the Lord Jesus stumble, waver, hesitate, halt between two opinions, and are all their lifetime subject to bondage, crying out, "Oh, wretched beings, who shall deliver us from the body of this death!" They will not "settle the question" at once, and be free men and women in Christ Jesus. Young converts, newly-born souls in their first espousals to Christ, do settle the question. They are obliged to forsake all sin—put off the old man with his deeds ere they receive pardon, the smiling face of Jesus. But, sad to relate, very many, from disobedience, the neglect of some duty, by not following on to know the Lord, unsettle what was settled, and are again "entangled in the yoke of bondage." *Gal.* v. 1. "Ye did run well, who did hinder you that ye should not obey the truth?" *Gal.* v. 7.

4. We see why so many professed teachers of the

gospel succumb to a worldly, man-fearing, time-serving policy, bow to popular views, the doctrine of expediency and compromise, lose the power, the holy unction they had, are become barren fig-trees, a hissing and a by-word! They do not "settle the question;" but love the praise of men more than the praise of God. "How can ye believe who receive honor one of another, and seek not the honor which cometh from God only?"

5. We see how the world is to be saved. Ministers and people, all who name the name of Christ must settle the question as the holy prophets did—Moses, Joshua, and Caleb, who followed the Lord wholly. There are those in all ages that do settle the question—and keep it settled, grow stronger and stronger, shine brighter and brighter, unto the perfect day.

" Firmly stand, though syrens lure thee ;
Firmly stand, though falsehood reign ;
Holding justice, truth, and mercy,
Die we may, but cannot fail."

UNPROFITABLE WAITING.

Do not wait for a change of outward circumstances ; but take your circumstances as they are, and make the best of them. Luther moved the world, not by waiting for a favorable opportunity, but by doing his daily work—by doing God's will day by day, without thinking of looking beyond.

SATAN CREEPS IN—WHEN? SOWS TARES—WHEN?

WHILE men sleep—take the easy-chair? Or when awake, on fire gossypily for salvation—flying on wings of mercy, truth, and love?

When the Church is active, diligent, faithfully, perseveringly, prayerfully so—both minister and people? When all the members are walking in the path of duty, in *all* the commandments and ordinances of God blameless—contending *earnestly* for the faith once delivered to the saints, acting on the aggressive, *striviny* for conquest, making constant inroads on Satan's territory? When keeping fully and firmly their covenant vows, in watching over each other, praying for each other, attending duly and punctually on closet and family duties, on all the stated meetings of the Church—business meetings, meetings for conference, prayer, and praise—contributing liberally to every benevolent object? Is this the time for Satan to creep in? In *such* a state of the Church you hear no surmisings, bickerings, tattlings, backbitings, heart-burnings, strifes, and divisions. Satan has no space to occupy, no foothold. Doubting Castle is demolished, every man is at his post attending to his business and God's. On! on! To arms! to *arms!* Conquest or death!

Bread is eaten with joy, gladness, and singleness of heart from house to house. Sinners *flock* to the standard of King Jesus, as doves to their windows. "Glory

to God in the highest," is tuned afresh by angelic choirs.

But when does Satan creep in, mar the peace? When do roots of bitterness spring up—when do strifes, jarring discords, tattlings, backbitings, heart-burnings, and excommunications begin? When do we find fault with long sermons and short sermons, doctrinal sermons and lukewarm sermons, with long prayers and formal prayers, with cold hearts and stiff necks, faint hearts, proud hearts, and rebellious hearts? When do we mourn that so few come to our solemn feasts, our meetings for business and conference—oh, when? When is Doubting Castle occupied, every apartment? When do covetousness, pride, folly, fashion, worldly amusement, steal the heart? When do secret societies creep in like a serpent, eat out the vitality of true piety?

“When God resolves to scourge a nation’s sins,
’Tis in the Church the leprosy begins.”

Beloved, when did Amalek prevail?

When did King David commit the great sin, the sin of sins, adultery and murder, that cost him groans, and tears, and blood? When about his Master’s business, when in the field, with armor burnished, fighting manfully God’s battles? or was his fall (his *awful* fall!) when he had let down his watch, neglected his closet, family, and Church duties, when enjoying inglorious ease? Then, when lust had conceived, what did it bring forth? And sin, when finished, what did *it* bring

forth? Death, *death!* When idle, we tempt the devil to tempt us!

O man of God, O woman of God, O child of God, ye little lambs of the flock, ye newly-born souls, as you value life, life eternal, God's glory in the salvation of a world of rebels *lost—up!* UP! about your Master's business. Say, "I am doing a great work, so that I cannot come down."

There is no other *possible* safety but in acting on the aggressive, *constantly* carrying the warfare into the enemy's country, making inroads upon the devil's territory. Where now the once flourishing Churches of Asia?

"I know thy works, that thou art neither cold nor hot; I would thou wert either cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

"Ne'er think the victory won,
Nor lay thine armor down;
Thine arduous work will not be done
Till thou obtain thy crown."

"Of a truth we perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."



GIBEON.

GIBEON, formerly a city of the Hivites ; afterward a Levitical city, in the tribe of Benjamin. *Josh.* xviii. 25. The Canaanites secured a treaty with Joshua by stratagem. *Josh.* ix. 8-14. The fault of Joshua was, he did not seek direction from above in a matter of so great importance. "And the men took of their victuals, and asked not counsel of the Lord." A sad mistake, and yet how frequent ! "In all thy ways acknowledge him, and he shall direct thy paths."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." *James*, i. 5, 6.

THANKFUL FOLKS, OR FOLKS THAT GIVE THANKS.

“Oh, rather let me cease to breathe,
Than cease from praising Thee.”

THANKING the Lord for this, thanking him for that.

Thank the Lord, do you? When? How often? For what? For little things as well as for great things? for things temporal, things spiritual? for things at home and things abroad? for the food you eat, the water you drink? for the sleep you sleep? Dare you partake of God's bounties, open your mouth to receive the first morsel of temporal nourishment, ere you lift the eye of thanksgiving to the Giver—ask Him to bless the food that nourishes your body? Dare you place a cup of cold water to your lips without first thanking God for so rich a blessing? Dare you close your eyes in sweet slumber ere you implore God's mercy for protection, for sweet and heavenly rest?

“I will both lay me down in peace and sleep, for Thou, Lord, only makest me to dwell in safety.” *Ps.* vi. 8. “*I laid me down and slept; I awaked, for the Lord sustained me.*”

How wonderful is sleep! Yet, because it is so common, we *think* little about it; and because it comes so easy, we seldom give God thanks for it. But to a thoughtful, thankful mind, great are the mysteries and the mercies of sleep.

Dare you rise up, open your eyes to behold the light

of a new day, without special manifestations of gratitude and praise to Him who sends his angels to encamp round about you while in a state of unconsciousness? Dare you think, speak, act, go out, or come in, without imploring the Merciful One to have mercy on you—be your Guide, Protector, your Sun, your Shield, your exceeding Great Reward—to give you wisdom, grace on grace; that the words of your mouth, the meditations of your heart, may be acceptable in His sight? Dare you engage in any duty, any occupation—speak on this subject or on that—write this or write that—do this thing or that thing—except first lifting up your eyes to the hills whence cometh your help? Dare you write anything to your friends or your foes, for the press, or for the public, without earnestly beseeching Infinite Wisdom for the pen of a ready writer?

In penning articles for the press, are you sure to ask counsel of God—beseech Him importunately for the Holy Spirit's influence; that you may write as you ought, with life, spirit, and power; that you may be led *exclusively* by the spirit of all wisdom, all grace; that every line, every page, every article, may be a blessing, spirit, life, life on life, power on power, the flint, the fire and hammer of God's word—quick and powerful, sharper than any two-edged sword, edifying, sanctifying, administering grace on grace?

Can you write even a business-note as you ought, without assistance from above? When you receive a

letter from a friend, ere you break the seal, do you ask the blessing of Heaven to rest upon it? When you go out and come in, walk by the wayside, in the family or social circle, in whatever you think, say, or do, is it pray, pray—praise, praise—glory, glory? This is the only true and safe way, and just what God means when he says: “In all thy ways acknowledge Him, and He shall direct thy paths.” “Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God.” “Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.” *Eph.* v. 20. “Praying always, with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints.” *Eph.* vi. 18. “Seek the Lord and his strength, seek his face continually.” *1 Chron.* xvi. 11. “And it shall come to pass that before they call I will answer, and while they are yet speaking, I will hear.” *Isaiah*, lxxv. 24.

“Since Thou dost guide my lot, my Father, it is well,
 For well Thou knowest my heart, and what I need,
 And patiently I wait to hear Thee tell
 Whate’er Thy heavenly wisdom hath decreed.
 If life, and friends, and earth’s best joys be mine,
 I thank Thy bounteous love that I am blest;
 Or if my life be shadowed, I resign
 My all to Thee—Thou knowest what is best.”

“There is no wisdom, nor understanding, nor counsel against the Lord.” *Prov.* xxii. 30.



BETHLEHEM.

BETHLEHEM, the birthplace of David and of Christ, in the tribe of Judah, is six miles south by west of Jerusalem. Its memory is delightfully associated with the names of Boaz and Ruth. Above all, it is hallowed as the place where the Redeemer was born. Over that lovely spot the guiding-star hovered ; there the Eastern sages worshipped the King of kings ; and there, where David watched his flocks and praised God, were heard the songs of angelic hosts at the Saviour's birth. *Luke*, ii. 8-14.

“And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid. And the angel said unto them : Fear not ; for behold, I bring you good tidings of great joy, which shall be to all people.”

SMILING FOLKS;

OR,

LOOKING KINDLY AND SPEAKING KINDLY.

“Look kindly on the human race—
 Look kindly on each face you see:
 Look kindly, e'en though frowns you meet,
 For sunshine melts the snow;
 And thou, with kindly looks and words,
 Mayst melt another's woe.
 Then, oh! look kindly! Many hearts
 Once gay and warm as thine,
 Through harsh, cold treatment have been made
 To mourn, sigh, and repine:
 Their voice, once gentle, now no more
 In loving accents flows—
 The buds and flowers of love lie dead
 Beneath the winter snows.

“Look kindly! Gentle looks from thee,
 And loving words sincere,
 May soothe the aching, breaking heart,
 And melt the frozen tear!
 Yes, yes, look kindly—smile on all—
 And weep—yes, sadly weep—
 When thou shalt see another fall
 In sorrow's dark retreat.”

“WERE I to live my life again,” said a dear friend,
 “I would make it a point to do kindness to a fellow-
 being whenever I had the opportunity. I regret very
 much that my habit has been so different, that I have

induced feelings so unlike those which lead to such a course of life.

“ And when I look back on my intercourse with my fellow-men all the way along, I can confidently say that I never yet did a kindness to a being without being happier. So that if I were governed by mere selfish motives, and wanted to live the happiest life I could, I would just simply obey the Bible precept, to do good unto all men as I had opportunity.”

What a holy radiance kind words shed over the heart! What a lasting impression they leave upon the human mind! None can tell. They are deeply engraven upon the tablet of our memories, which recall associations that are past—yes, forever. A sweet, gentle temper is a twofold blessing; it equally blesses those who possess it, and those who come under its influence; for it is encouraged to “holiness,” while scattering seeds which germinate, spring forth, “and are beautiful.” Oh! there is something beautiful, elevated, and sublime in the meaning of this command: “Speak gently.”

“’Tis short, and sweet, and good, and plain,
 Easy to learn and to retain;
 May grace divine our souls renew,
 And ’twill be sweet to practise, too.”

Pleasant words and kind actions are the true pearls that cannot be lost. They are the oil of gladness to our awaiting spirits. The soul (immortal) inhales the pure odor, the sweet innocence of a gentle, “loving

kindness," and is nerved to high and holy aspirations.

Every unkind word and deed, and every secret thought and purpose of the mind, reacts upon the mind itself, and leaves its own impression there, as upon an ineffaceable tablet. Aside from all the influence it may exert upon others, it puts imperishable impressions upon our own minds.

Smiles are the sunbeams of the face; they make even the plainest countenance interesting, if not really beautiful. One may almost judge a character from the smile. A poet says :

"A pleasant smile for every face,
Oh, 'tis a blessed thing!
It will the lines of care erase,
And spots of beauty bring."

A smile may impart hope to the poverty-stricken; it can do no harm—and oh, how much good, no one knows but the happy receiver. Smiles lighten many, many a heart that is sad and cheerless. Another poet prettily says :

"Ah! never does the youthful *smile*
Such angel sweetness borrow,
As when it would the heart beguile
Of one dark hour of sorrow."

A kind, sympathetic smile is never in vain; it lightens your own heart to see the good it does to others. Are there not *many* dark hours of sorrow? Think if you could cheer some—and you may many. Perhaps

some day your heart will bound at a kind smile, and if you do not impart them to others, how can you hope to receive them? Smiles and tears are twin sisters, both capable of doing an incalculable amount of good. Even the raving maniac is not insensible to a kind smile.

Give an encouraging smile to the young and diffident; it may, perhaps, be the means of bringing out some bright talent hitherto unsuspected and unknown, for—

“A word, a look, has crushed to earth
Full many a budding flower,
Which, had a *smile* but owned its birth,
Would bless life's darkest hour.”

Many hearts pine away in secret anguish from unkindness from those who are their nearest, and who should be their dearest friends, when a kind smile or action from them would have cheered their drooping spirits, and created, as it were, a new atmosphere for them to live in. To win the love of others, you must express an anxiousness for their welfare, an interest in their well-being.

“A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

“Then deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
The heart may heal or break.”

If old and young would live even halfway up to the "golden rule," or to that sweet song of childhood's days,

"Let love through all your actions run,
And all your words be mild,"

how much misery, how many bitter pangs of suffering would be spared to all!

Pleasant words are a perpetual sunshine; and the sweet flowers of meadow and mountain-side may as well be expected to grow and thrive when transplanted to a cavern, as the flowers and blossoms of the soul, uninfluenced by this light and warmth, which play over the countenance, and strike down into the heart.

Pleasant words are cheap; smiles are not costly. The giving of them does not impoverish; the face over which they pass is not paler or sicklier, but is more beautiful and beloved. Pleasant words enrich; for while they brighten and cheer him to whom they are spoken, they reflect gladness also on him who utters them.

Oh, smile then, beloved reader, always, cheerfully, holily. Let your smiling deeds of kindness be warm, sunshiny, heavenly; let your *whole soul* be in your smiles; let them flow out from a heart richly imbued with the graces of the Holy Spirit.*

* When you thunder, when you lighten—flash Sinai's fire—use the two-edged sword of God's truth, quick and powerful, against all sin—be sure the spirit of Jesus dwells in your heart richly—love, pity, tender compassion, "charity that never faileth."



TIBERIAS.

TIBERIAS, a city of Galilee, situated on the western shore of Lake Genesareth. The lake also is called the Sea of Tiberias. *John*, vi. 1, 2.

“After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.”

Here, at this time, Jesus fed about five thousand with five barley-loaves and two small fishes. “When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.”

What a lesson here! Save? Yes; time, talents, property, everything valuable for your own and others’ use; little things and great things.

KICKING FOLKS; OR, FOLKS THAT KICK!

“ Stand firm ! What though perhaps you fall,
'Tis with your armor girded on—
You have obey'd the general's call.”

KICK, does he ? what makes him kick ? Persons that kick, have a reason for so doing—have something to kick at. Saul of Tarsus kicked for a while, but he found it hard work ; so does every one that kicks against the truth. “ If it be of God ye cannot overthrow it, lest haply ye be found to fight against God.” *Acts*, iii. 39.

There is no peace to these kickers, they are like “ the troubled sea, casting up mire and dirt.” Saul never kicked any more after the scales fell from his eyes—his name was changed to Paul the Apostle. The cause of all kicking against the truth is because truth is hated. Persons that kick do not like to be probed, searched out, to have their sins exposed, brought to light.

We need not expect anything else but kicks from those who hold on to lust, pride, covetousness, or oppression. Persons also who manufacture, sell, and use rum and tobacco, write novels, puff novels, sell novels, read novels, and the like, are almost sure to kick when re-proved ; we have found it so. Ministers, editors, theological teachers, that keep back part of the price, cry “ Peace, peace,” when there is no peace, that succumb to iniquity in high places, wink at sin, bow the knee to the popular voice, hush agitation, are almost sure to kick when a

word of reproof is dropped in the ear. And a kick from this quarter, of all other kicks, tells. It is a kick in very deed. "Every one that doeth evil, hateth the light; neither cometh to the light, lest his deeds should be reproved. *John*, iii. 20.

It was kicking in gospel times—it's kicking now, in our times. Haters of the truth kicked then, haters of the same truth kick now, and the same kicking against God's truth doubtless will go on, so long as there are haters of the truth to kick. The true prophets of God were kicked for telling the truth; so also the apostles. Paul was kicked and kicked time after time, for rebuking sin and sinners. The Scribes and Pharisees of old kicked terribly, when Christ exposed their sins, their pride, covetousness, hypocrisy, their spirit of caste and aristocracy, while they honored God with their lips, at the same time their hearts were far from him; when he compared them to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." See *Matthew*, xxiii., throughout.

Luther was kicked severely for rebuking sin in high places; so was Wesley, Whitfield, Bunyan, Baxter, Edwards, Payson, the Tenants. And these same kickings are going on. Our eye is now fixed on a beloved minister of the gospel who has received kicks, not a few, while pulling sinners out of the fires of hell, by thousands: still the blessed man labors on, toils on, fights on, sounds the gospel trumpet of full and free sal-

vation, louder and still louder, in the midst of all these kicks, even though kicked by bishops and doctors of divinity.

The beloved Tyng of Philadelphia, who on his dying pillow said to his father, "Stand up for Jesus," was kicked out of his pulpit for rebuking sin in high places, opening his lips for the dumb, and those "appointed to destruction." Was he disheartened at these kicks, that kicked him out of his parsonage? Did he stop preaching the truth, close his lips, hush the question of reform and salvation, because of this kicking? Nay, he went on in the name of his divine Lord, declaring still more earnestly and faithfully "all the words of this life." God honored him, gave him a name imperishable. "Them that honor me," saith the Lord, "will I honor; and them that despise me shall be lightly esteemed." Brother, sister, minister, editor, are you God's, *wholly* God's—God's now, henceforth, and forever? Do you expect to move on heavenward, softly and smoothly, in the path of duty—stand for Jesus always, without any kicks? we tell you nay, *nay*."

"Where is thy cross—the daily care,
The daily toil, the daily strife—
The warfare thou art called to bear
With foes who aim at more than life?"

What says Christ? "He that will live godly in Christ Jesus, shall (not may) suffer persecution." "I come not to send peace on earth, but a sword." "What I tell you in darkness, that speak ye in light; and what ye hear in

the ear, that preach ye upon the house-tops.' "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

" Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

SATAN IN THE CAMP.

Once let the people get poisoned with the wretched falsehood, that to carry on the work of the Church and meet its costs they must contrive some roundabout device of sale, or fair, or picnic,—a mixture of merchandise, cajolery and merry-making, by which the few shall be deluded into parting with more than they want to give, and the many shall be educated into the worse delusion of supposing they are not to surrender anything to the Christ who died for them, without an ostensible equivalent taken back,—and you strike at the root of all Christian charity while the name is on your lips. You cast up a treacherous highway at the Lord's feet. You hide out of sight the central reality of sacrifice, which is the giving up to God of that which costs the selfish heart something. You cast out the heart of the Church, to extend its outward prosperity.

THE CONSERVATIVE PLASTERER; OR, LOOP-HOLE MAN.

KICKING OVER THINGS; MAKING LOOP-HOLES.

“Be brave, man of God, take up arms
 Against the dread array
 Of foes of truth that you must face,
 Be what thy fortune may.
 Flee flattery’s smile—seduction’s net
 Is spread out to betray
 Unwary man; and think and speak
 And act the truth always.”

HE says good things, excellent, pointed, truthful, conscience-pricking, in the beginning; but before closing he kicks them all over, spoils what he has said, by concessions or loop-holes. He gives the guilty one a place to creep out. Brother, why not take the Bible, do as the Holy Spirit does, and as every faithful teacher should do—lay the axe at the root, bring down the sledge-hammer of God’s truth on the heart and conscience of evil-doers, tobacco chewing and smoking laymen, deacons, and D.D.’s, and there let it rest, without diluting, temporizing, or apologizing. Lay God’s truth at the door of the sinner’s conscience—there leave it to do its office-work. This loop-hole business is mischievous. Light has gone forth to the ends of the earth. The time was when this sin was winked at; but where now is there a tobacco-raiser, seller, chewer, smoker, or snuffer that has not been rebuked for this lust of the flesh, this wicked expenditure of God’s bounties,—exhorted with tears to abandon the dirty tyrant for conscience’ sake and for mercy’s sake, for his own good and the good of

the community. Look still further at the objections to the habit of chewing, smoking, and snuffing tobacco:—

1st. We are divinely commanded to “deny ourselves,” to “keep the body under,” to “abstain from all appearance of evil,” and “cleanse ourselves from all filthiness of the flesh and spirit.” The Christian’s body is a “temple of the Holy Ghost,” and he has no right to pollute it with anything filthy or poisonous.

2d. It is an unseemly, uncleanly, unnatural, unnecessary, unhealthy, offensive, and unpleasant habit. It pollutes the very earth, the whole atmosphere around us, habituating our young men early and effectually to bow down their necks to the grievous yoke of the world, the flesh, and the devil.

3d. Its general accompaniments are anything but good. It is generally associated with whiskey-bottles, low grogeries, profanity, and all manner of rowdyism. Only think! to see ministers of the holy gospel of God going into a low, infectious dram-shop, or up to a tavern-bar, to fill a tobacco-box or to purchase cigars!

4th. The general voice of the deeply pious has ever been against it as a filthy, low, degrading, wicked, habit or practice. The following is from the pen of that great and good man, Adam Clarke:—

“Every medical man knows well that the saliva which is so copiously drained off by the infamous quid and the scandalous pipe, is the first and greatest agent which nature employs in digesting food.

“A single drop of the chemical oil of tobacco being

put on the tongue of a cat produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes.

“That it is sinful to use it as most do, I have no doubt. If destroying the constitution, and vilely squandering away the time and money which God has given for other and nobler purposes, may be termed sinful, can any who call themselves Christians vindicate their conduct in this respect?”

Therefore, beloved, when you open your mouth publicly, and declare to the people what a curse tobacco is upon the whole system—body, mind, and soul; its deadening, polluting, sottish influences, the cause of numerous diseases and premature deaths; that it tends, more or less, to sear the conscience, harden the heart and deaden the moral sensibilities; that the example, moreover, is pernicious on the rising age;—why, after all these declarations, and many more, portraying the evils of this poisonous narcotic, turn around and tell us that a man thus indulging in this pernicious habit, against light of conscience, the public voice, the entreaties of his brethren, may, after all, be a good Christian!

Brother, where your Bible, where your consistency? “Let God be true, though every man a liar.” “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” Why give Satan loop-holes?



VIEW IN SHECHEM.

SHECHEM, or Sychem, is first mentioned in the history of Abraham, who erected his first altar in Canaan, and took possession of the country in the name of Jehovah. *Gen. xii. 6.* Jacob bought a field in this neighborhood, which he gave to his son Joseph, who was buried here. *Gen. xlviii. 22.* Here also Rehoboam gave the ten tribes occasion to revolt. *1 Kings, xii.* In its vicinity was Jacob's well, at which Christ discoursed with the woman of Samaria, whose soul was touched with divine love, and who left her water-pot and went on her way rejoicing and praising God. *John, iv. 5.*

Shechem also is the name of a Canaanitish prince, who abducted Dinah, the daughter of Jacob, and afterward was slain, and all his father's house, by Simeon

and Levi. (See *Gen.* xxxiv.) Here we see the ruinous consequences of parental neglect and evil associations.

Dinah was an only daughter, and doubtless much beloved and too much indulged. She was enticed, or rather, in the outset, she went to visit "the daughters of the land," probably on some public occasion of mirth and festivity,—whether with or without the consent of her parents, we know not.

"Young persons are never so safe as when under the care and inspection of prudent and pious parents. But those parents are far more inexcusable, who allow their daughters in acting so imprudently—nay, who do not interpose their authority to prevent them from heedlessly and wickedly exposing themselves to unseen and unsuspected danger. Children who are indulged because beloved, too often, like Dinah, become the shame and grief of their relations."

Mothers, have you daughters, amiable, lovely, virtuous? and do you permit them to mingle or associate with vicious or ungodly young men, to be gallanted by them, here and there, to this place and that place of amusement? You do it at your *peril!* Virtue once lost is lost *forever!* One false or imprudent step is often *everlasting* for ruin, desolation, and damnation! Look at the Five Points; who is there? Who—in the lowest depths of degradation, on the brink of hell? These lost souls were once bright, shining, beautiful; "olive plants," may be, enjoying "sweet home."

Parents, is not the blood of these lost ones on your skirts? Did you obey God in training them? Was virtuous modesty consulted *always*—one of the purest, the most beautiful, lovely, charming of all graces?

O modesty, how lovely thou art! Angels are enamored at thy seraphic loveliness! All heaven smiles complacently at thy enchanting beauties!

“Oh, what tender thoughts beneath
Those silent flowers are lying.”

Modesty in a female is the crowning excellence of all excellence, the topmost stone of the graces superlative.

Mothers, beloved, do you think of this in rearing the tender thought, in costuming your little ones? Is modesty consulted first and always? Are you exceedingly, minutely, *intensely* cautious in all your inculcations,

“That no stain of sin may settle,
Like the dust on wayside daisies,
On their souls, to soil their sweetness?”

BEWARE OF THE TEMPTER.

HE lurks at every corner.

Beware, as you value the modest purity of your lovely ones, their welfare eternal: beware *how* you adorn them: beware of worldly conformity, of evil associations, worldly amusements.

GOLDEN RULE VIOLATIONS.

“ This golden lesson, short and plain,
 Gives not the mind or memory pain,
 And every conscience must approve
 This universal law of love.”

EVERY deviation from the spirit of true benevolence, every selfish motive and action, is a violation of the golden precept. For all the law is fulfilled in one word : “ *Thou shalt love thy neighbor as thyself.*” But selfishness assumes a thousand different forms. We specify a few of the most glaring :

1. Borrowing money, or any article, without returning it at the specified time. “ Owe no man anything, but to love one another.”

2. Omitting to pay postage when writing on one’s own business.

3. Not giving due notice to continue or discontinue a periodical, at or before the time of the expiration of the subscription year. How often are papers returned—written “ Stop,” on the margin—after having received several numbers on a new year, and not a farthing is received by the editor for these extra numbers !

This is not only a violation of the golden rule, but of the civil law, the law of periodicals :

“ Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscription.”

4. To smoke in a house, post-office, steamboat, car, omnibus, or any other travelling vehicle, to the annoyance of others, is an open violation of the golden rule.

It is well known that the fumes of tobacco to many persons, and especially to ladies of refinement and delicate sensibilities, are exceedingly offensive, disgusting, sickening, prostrating; and the individual who persists in gratifying his lust or depraved appetite at the expense of the health and comfort of others, is not only ungentlemanly in his conduct, but supremely selfish.

No man, by the law of love, has a right to poison God's pure, sweet atmosphere by the fumes of the stinking, poisonous "Indian weed." How many, calling themselves gentlemen, violate the laws of courtesy and benevolence in this matter! How many gentlemen and ladies in our cities are constantly annoyed by these tobacco slaves! One can hardly pass the streets or turn a corner, without meeting a puff full in the face! *Shameful!*

"Good-breeding is the blossom of good sense;
The last result of an accomplished mind
With outward grace, the body's virtue, joined."

"Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them."

"To do justice and judgment is more acceptable to the Lord than sacrifice." *Prov. xxi. 3.*



ANATHOTH.

ANATHOTH, some four miles north by east of Jerusalem. *Joshua*, xxi. 18. The birthplace of Jeremiah, the prophet. *Jer.* i. 1. The people rejected his words and sought his life; but the Lord delivered him and destroyed his enemies. "Therefore, thus saith the Lord of hosts, behold I will punish them; the young men shall die by the sword; their sons and their daughters shall die by famine." *Jer.* xi. 22. They could not endure the faithful, pungent appeals of this outspoken servant of God. Whoever ventures to use the sword of God's truth against the sins of carnal and presumptuous professors of religion, may expect to be hated for their faithfulness, how much soever they weep over them, pray for them, and labor for their good.

AGITATING AND AGITATORS.

AGITATE, AGITATE, AGITATE !

KEEP on agitating ; cease not, day nor night.

‘ Go boldly forth, and fear no ill,
 Though fierce oppressors rise ;
 Though trials gather thick and fast,
 And all the world be wrong :
 Onward, still onward to the last,
 And in the right be strong.’

Agitation is the soul, the life of salvation. Let agitation cease; and soon we are morally and spiritually dead. Where agitation ceases, lips are sealed against popular sins, sins in high places—then formality, moral corruption, spiritual death.

Suppose the sea, the vast ocean, ceases agitation by stormy winds, ebbings and flowings, how soon it stagnates, spreads disease, corruption, and putrefaction? So with ministers and people, whole denominations lose their vitality; the life, the soul, the power, the holy fire, become a stench, a hissing, a byword! The salt loses its savor. This is why so many have a name to live and are dead; they refuse to agitate, open their lips wide for God and his cause. Some of our most beautiful cities and villages are languishing, perishing, becoming moral pestilences, lazar-houses. The love of many waxes cold by ceasing to agitate, and the enemy rushes in like a flood. All this, and still more, is

the result of ceasing to agitate, to cry aloud and spare not.

Afraid to agitate? Afraid to live? Cease to agitate, you die the death. Where sin is, there must be agitation, else our world becomes a hell! How was it in heaven when rebellion arose, the usurpation of Satan? Agitation! To arms! *to arms!* All heaven is in uproar. Lightnings *flash!* thunders *crash!* The elements melt with fervent heat, till Beelzebub and his legion are hurled—cast down to the pit bottomless!

Sin was cast out of heaven by agitation. Where sin is, there is war—as in heaven, so in earth. Satan is now the same usurper, and nothing but continued agitation will dethrone him, chain him to the bottomless pit. The patriarchs were agitators. Moses was an agitator, noble, glorious! He set all Egypt in a flame! Nor did he cease to agitate till God's people were set at liberty, and oppressive Pharaoh and his host were drowned in the depths of the sea. Slavery was banished from England by agitation—Wilberforce, the holy agitator, leading the van. And nothing but agitation hurled the snaky monster from our own nation. Praise the Lord for agitation and agitators. Lord, send them!

Moses was an agitator. Joshua, Elijah, Elisha, Jeremiah, Ezekiel, Daniel, Nehemiah, all who stood for God and the oppressed—a glorious band, mighty in words and in deeds. God wrought wonders by these holy agitators. John the Baptist was a noble, whole-

souled agitator, the forerunner of the Messiah, clad in camel's hair, with a leathern girdle about his loins, feeding on locusts and wild honey. He blew the trumpet of agitation long and loud. He set Jerusalem and all Judea on fire by agitation. This great and holy man, one of the greatest ever conceived or born of woman, went on agitating till he agitated into heaven. God took him in the very midst of agitation. Glorious departure! What an abundant entrance into the everlasting kingdom! This one noble specimen of agitation has stimulated millions on millions to agitate and go on agitating forever and *forever*.

“Behold how great a matter a little fire kindleth.”
Oh, for such agitators!

Christ was the greatest of all agitators, from the time he entered the public ministry till he hung on the cross. It was Christ's agitation that saved a lost world, brought life and immortality to light through the Gospel. It was Christ's agitation that led to his persecution and crucifixion. He came not to send peace on earth, but a sword. Agitation led him to the cross, to glory at the right hand of the Father, where now he is worshipped by angels and glorified spirits, where every knee bows, of things in heaven, things on earth, crying, Worthy is the Lamb that was slain to receive glory and honor, forever and *forever*!

Millions on millions of unborn souls will bless God as eternity rolls on, for this one example of agitation. The apostles and primitive disciples were agitators.

Peter, after he received the pentecostal baptism, agitated—powerfully poured in the liquid *flame* of agitation, when three thousand were led to cry out, “What shall we do?” He was bold as a lion before the Sanhedrim, the murderers of the Lord Jesus. He feared not to charge home this blood-guiltiness upon them, come life, come death. This declaration of “*all the words of this life*” was followed up henceforth, till, like his blessed Master, he hung on the cross. Paul is another bright, *glowing* instance of agitation. The very moment the scales fell from his eyes, and he exclaimed, “Lord, what wilt thou have me do?” he flew on the wings of agitation, midst idolatry, superstition, and will-worship, in perils by sea and perils by land, agitating and agitating, till he fought the good fight of agitation, finished his course, and received the crown of glory. All the holy martyrs of God were agitators, more or less. Luther, Wesley, Whitfield, Fox, Bunyan, Baxter, were all bright specimens of agitation.

Reader, are you agitating, fighting the good fight of faith, rising up against evil-doers, standing up against the workers of iniquity?

“Then, when the life-long strife is o’er,
 Thou shalt have rest forevermore
 Within thy Father’s home:
 Shalt join with all the blood-bought throng,
 To sing Christ’s love—th’ eternal song—
 Before the great white throne.”

Which will you choose? To suffer affliction with the

people of God by agitating, or enjoy the pleasures of sin for a season? "Choose you this day whom ye will serve." Take the easy-chair, fold your arms, cease to agitate, and Satan will not trouble you.

The prophet Elijah would not have been persecuted had he not agitated, used the fire and hammer of God's word against Ahab and Jezebel, the sins of the Church and the nation. John the Baptist, in all probability, would have escaped decapitation had he not agitated, opened his lips wide against sins in high places, rebuked the incestuous Herod and his vile paramour. Had not Stephen agitated, been quite so zealous in the cause of his Lord and Master, his enemies might not have gnashed on him with their teeth, and stoned him with stones till he "fell asleep." Paul doubtless would never have met with such rough treatment from the hands of Demetrius the silversmith, who made silver shrines for Diana, had he not agitated, been a little more wise and let the subject of idolatry alone. Paul was a very rash man! very precipitate! The scribes and Pharisees would not have hated and persecuted Christ as they did, had he not agitated, exposed their wicked hypocrisy and time-serving. We have learned prudence since Christ's day.

Many of the martyrs during the reign of terror doubtless might have escaped persecution and saved their lives, had they not agitated, been as wise and prudent as many at present are. Luther would not have been persecuted as he was, by popes and cardi-

nals, had he not agitated, exposed the awful wickedness and corruption of the Romish Church, the idolatry, will-worship, and superstition of the mother of harlots, Babylon of old. How very unwise! Wesley, in all probability, would never have been persecuted as he was, had he bowed the knee to forms and ceremonies, winked at the abominations of a corrupt national Church—never advocated a holy life, denounced boldly and fearlessly intoxicating drinks, rum, and tobacco, the idolatry in dress, and, more than all, the sin of oppression, man-stealing, “the sum of all villanies.” He agitated, made God’s truth to flash lightnings, flash against chattelizing God’s own image—very rash man, this same John Wesley! So we might say of Baxter and Bunyan. The beloved Tyng, also, who ventured to open his lips, “Stand for Jesus,” in a pro-slavery church, was among the rash ones. The cause of all this trouble or persecution is preaching all the words of this life, agitating, laying the axe at the root of all sin, every sin. It is taking God’s word, bringing it home to every sinner in the Church and out of it, as Nathan did to David: “*Thou art the man.*” What! rebuke a great and powerful king thus! How dared Nathan to do it? How rash!

“Woe unto you when men shall speak well of you! For so did their fathers to the false prophets.”

“He that followeth after righteousness and mercy findeth life, righteousness, and honor.” *Prov. xxi. 21.*

THE SONG OF FAITH AND LOVE, AND NO FIRE !

No "sword that cuts," no "fire that burns," nothing to probe the heart, disturb the conscience, kindle the soul, elevate, purify, sanctify.

We may sing the song of faith and love, love and faith, till doomsday ; but what avail, if we regard iniquity in the heart, indulge in pride, lust, folly, and fashion ? Faith, unaccompanied with works of righteousness, is "neither fit for the land, nor yet for the dunghill." "Wilt thou know, O vain man, that faith without works is dead ?" John the Baptist understood his office, when he said, "Repent ye, for the kingdom of heaven is at hand : bring forth fruits meet for repentance : every tree that bringeth not forth good fruit is hewn down and cast into the fire. *Matt.* iii. 10. Ezekiel understood what he was about, when he said, "Repent, and turn yourselves from your idols, and turn away your faces from all abominations." *Ezek.* xiv. 6. Isaiah knew what he was saying, when he said, "Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." *Isaiah*, lv. 7. "Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well." *Isaiah*, ii. 16, 17. How can sinners and carnal professors be convicted of sin, except the truth is proclaimed point-

edly, heart-searchingly?* The holy prophets and apostles, and the Lord Jesus Christ, came out boldly against sin specifically.

Said Nathan to David, "*Thou art the man.*" Said Peter to Ananias, "Thou hast lied unto God." Said the martyr Stephen to the Jewish council, "Ye have been now the betrayers and murderers of the Just One."

Gospel fire is wanting; we may preach our soft, silky, stereotyped orthodoxy forever and *forever*, and where the outcry, "Lost, *lost!*" "Lord, save; we perish!" In Wesley's and Baxter's time, and that of the Tenants, Sinai was preached, the terrors of the law, hell-fire, the burning flames of fierce damnation! What now, sinners—awake? *scream* for mercy? By hundreds and thousands! For lack of this flint, fire, and hammer work—"the sword that cuts, the fire that burns"—sinners sleep on till aroused by the scorching flames of eternal damnation!

The first thing to be done is to kill, then make alive. Very many teachers in Israel don't mean to kill anybody, therefore no one is killed. Paul's first business was to kill folks—everybody that ought to be killed—

* "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 *John*, i. 19. To attempt to believe when the case calls for confession, is like sowing the seed when the fallow ground remains unbroken. The field may be large, and the show specious, especially while the snow covers the ground; and with souls thus deceived the winter generally lasts all the year—but the harvest will be one of tares, and not of wheat.

then breathe into them the breath of life. Paul had to be killed himself before being made alive in God ; for he that is dead is freed from sin. Now, if we are dead with Christ, we believe that we shall also live with him. *Rom. vi. 7-9.* When Paul was thoroughly killed, dead, and buried to sin, and alive to God through Jesus Christ, he knew how to kill other folks, and there was no hesitation in doing this ; he went on and on killing and making alive, till he finished his course with joy !

No one is fully prepared for a watchman on the walls of Zion's top, till killed and made alive. Lord, send us these dead folks, those once dead and now alive, on fire ! Fire on fire, inside and out—fire from heaven, Holy Spirit fire ! Get nothing out of nothing, fire where there is no fire ? Who ever did ? Nothing is nothing ; fire is fire. To have fire outside—fire on fire, soul-kindlingly—there must be fire inside, the fire of heaven, Gospel fire, salvation fire, pentecostal !

Man in the pulpit, what are you doing ? Trying to get fire where there is no fire ? Seeking the living among the dead ? Stop, stop, right about, return to Jerusalem, tarry in the upper room till pentecostal day.

“ Oh ! idler in my field below,
 No gleanings hast thou brought ?
 Then thy profession was in vain,
 With no rich fruitage fraught.

“ Why, when I look for perfect fruit,
 Has it borne only leaves ?
 Depart ! thou cumberer of the ground,
 Who bound on earth no sheaves.”



MICHMAS.

MICHMAS, a town of Benjamin, was nine miles north by east of Jerusalem. *Neh.* vii. 31.

Here Jonathan and his armor-bearer performed wonders. They climbed up between two steep hills or rocks, and boldly attacked and routed the whole army of the Philistines! Reader, seest thou what faith can do? Jonathan had faith in God. He honored God, and God honored him. Hypocrites, time-servers, and men-pleasers often detect their indifference, even about the religion they professedly choose; for as it has no practical energy upon them, a small matter induces them to dispense with the useless form. No warning or examples are sufficient to convince men of the folly and danger of trusting in the forms of worship, while they neglect the power of it.

DEAD FOLKS AND FOLKS NOT DEAD ;

OR,

KILLING AND BEING KILLED.

“Who would not wish to die like those
Whom God’s own Spirit deigns to bless—
To sink into that soft repose,
Then wake to perfect happiness?”

“YE are dead, and your life is hid with Christ in God.” *Col.* iii. 3.

Beloved reader, are you dead—dead and buried? This is the first thing, the all-important, the indispensable to life, life present, life everlasting. No man can live spiritually or gospelly as he ought, till he is dead. The first thing is to die, then to live. Paul was alive without the law once; but when the commandment came, sin revived and he died. *Rom.* vi. 7. The Lord killed Paul on his way to Damascus: then he began to live—lived on and on, till he said, “I am now ready to be offered,” etc. *2 Tim.* iv. 6–8. Paul could not live or breathe the pure atmosphere of heaven till he was dead, and could say, “I am crucified with Christ.”

The reason why there are so many useless and fruitless branches in our churches, both in the ministry and in the membership, is, they have never been killed, slain, cut all to pieces by the law, the gospel, the sword of the Spirit. Self and selfishness in all their varied forms, windings, twistings, turnings, and overturnings,

have not been exterminated, destroyed, burnt up, root and branch, ground to powder, scattered to the four winds.

“Ye are dead,” says the apostle, “and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.” *Col.* iii. 3, 4. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him.” *Rom.* vi. 6–8.

Why do some ministers and editors close their lips on the evils of intemperance, the manufacture, sale, and use of intoxicating drinks, tobacco, the sin of lewdness, the violation of the seventh commandment, idolatry in dress? Is not the refusal to cry aloud against these and other popular iniquities, a sure evidence they are not dead to the opinions of men?

“Thou shalt speak my words unto them, whether they will hear or whether they will forbear.” *Ezek.* ii. 7. “He that saveth his life shall lose it.” “Whosoever shall deny me before men, him will I also deny before my Father who is in heaven.” *Matt.* x. 33.

“Take up thy cross, nor heed the shame;
Nor let thy foolish pride rebel:
Thy Lord for thee the cross endured,
To save thy soul from death and hell.”

“The fear of man bringeth a snare. Confidence in

an unfaithful man in time of trouble is like a broken tooth and a foot out of joint." *Prov.* xxv. 19.

"Thus saith the Lord: Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." *Jer.* xvii. 5.

Why does that Christian brother, in giving to the poor or to any other benevolent cause, desire his liberality known? Why are donations to this or that society blazed abroad, published to the ends of the earth, with the donors name in gilt capitals? Is it because he is not dead? "Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father who is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say to you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, who seeth in secret, himself shall reward thee openly." *Matt.* vi. 1-4.

Oh, what a blessedness in doing things for God, and only for God!

Why is there an inkling and itching for empty titles, worldly honors, the applause of the great, a desire to be distinguished by the appellation D.D. and LL.D., in opposition to a positive prohibition? "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. Neither be ye called master, for

one is your Master, even Christ. But he that is greatest among you shall be your servant." *Matt.* xxiii. 8-10. Are those who receive honor from men, love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi, dead folks ?

"How can ye believe who receive honor one of another, and seek not that honor which cometh from God only?" *John*, v. 44.

" Our God and Saviour, from Thy birth
 Thy footsteps to the cross we trace ;
 And all along Thy path on earth,
 We see Thee take the lowest place."

A MERE CHILD.

WHATEVER the age or the learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Spirit. He certainly will, and must forever remain so. Until he knows what it is to be "filled with the Spirit," "to be led by the Spirit," "to be endued with power from on high" to fulfil his high and reasonable functions, he is a mere child, and by no means qualified to be a leader in the Church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been.



THE BIRTH OF CHRIST.

“ Yes, the angel of God descended in glory,
 ☉ loving Redeemer, announcing Thy birth ;
 And voices seraphic took up the sweet story,
 And sang the glad tidings of ‘ peace upon earth.’

“ O season most blessed ! again it returneth,
 With smiles and rejoicings we welcome its morn ;
 Ah ! cold is the heart from its gladness that turneth,
 Nor hailest the day when our Saviour was born.”

“ AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, Fear not ; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you : Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.”

HOW GOD KILLS FOLKS.

SOME he kills one way, some another. Some he kills at once, directly—strikes them dead on the spot; others he kills by degrees, by inches or piecemeal, cuts off one limb of the old man, then another and another, till the life of self is out of them—utterly extinguished, cut up and dug up, root and branch. Saul was killed at once. Saul, when killed, was no more the son of Tarsus, but Paul, the apostle of Jesus Christ.

This killing folks dead at once, at a single blow, is the best way, though very unusual. Saul's case is very remarkable, one of a thousand.

Most persons going on a pilgrimage have to be killed little by little. Mortification begins in one place or member, and goes on till all the members or vital functions of self and carnality are mortified—"Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things the wrath of God cometh on the children of disobedience." *Col. iii. 5, 6.*

The shorter way to be killed is much better and easier than this lingering death, or dying by inches or piecemeal. But very many of God's "little ones" will not consent to be killed immediately, as Saul was; they will not comply with the conditions—give up self,

bow the stubborn will to the mild sceptre of King Jesus forthwith, come out from the world, be separate, and touch not the unclean thing. This bump of self and self-will, this unwillingness to forsake all for Jesus—to present the body a living sacrifice, holy and acceptable, to God, which is our reasonable service—is the chief cause of this lingering, painful death! God is just as ready and willing to kill folks right off now, as at any time. Indeed, he is waiting, earnestly desiring to kill whoever will be killed, without a moment's delay. There is grace enough in store to kill everybody, even the whole world. Christ "gave himself a ransom for all, to be testified in due time." 1 *Tim.* ii. 6.

To kill some folks, God puts them into a furnace heated "seven times hotter than is wont," as the three men were in King Nebuchadnezzar's time. Others he puts into the lion's den. Daniel, with all his previous goodness, was not, perhaps, entirely dead till he came out of the den of lions.

Job, though in a certain sense, was perfect, upright, a blessed man of God; yet he was not fully killed till Satan was permitted to strip him of every earthly comfort, and lay him prostrate in the ashes; till he had passed through a terrible ordeal of affliction. Then Job was killed in very deed, saying, "I have heard thee by the hearing of the ear; but now mine eye seeth thee. Wherefore, I abhor myself, and repent in dust and ashes." *Job*, xlii. 5, 6.

“ In the furnace may God prove thee,
 Thence to bring thee forth more bright ;
 But can never cease to love thee—
 Thou art precious in His sight :
 God is with thee—
 God, thine everlasting Light.”

Isaiah was not quite dead, till after he saw the glorious vision of the Almighty in the Temple, and heard the angelic host cry, “ Holy, holy, holy, is the Lord of hosts—the whole earth is full of his glory.” Then said Isaiah, “ Woe is me, for I am undone, because I am a man of unclean lips—and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King—the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.”

Then when the call was made, “ Whom shall I send, and who will go for us ?” Isaiah was now ready for service, to fight the good fight, set his face like a flint—“ Here am I,” says he ; “ send me.” He was now dead—dead to sin, to the world—his life “ hid with Christ in God.”

“ In perfect love we dwell in God
 And God in us : with peace and power
 We walk the way our Saviour trod,
 In sweet communion every hour.”

To kill some folks, that won't be killed any other way, God lays them on a sick-bed for a long time, a bed of languishment and disease—takes away their property, their kindred and dearest friends, a husband, a wife, a sweet, darling child on whom their affections were unduly placed ; dethrones their idols of silver and idols of gold—their household gods, the work of men's hands. “They have mouths, but they speak not ; eyes have they, but they see not. They have ears, but they hear not ; noses have they, but they smell not. They that make them are like to them ; so is every one that trusteth in them.” *Ps. cxv. 4-8.* Every idol, no matter how dear, long cherished, closely adhered to, must be demolished before death takes place in the soul.

“*Thou shalt have no other gods before me.*” Not a few have to be left penniless, houseless, friendless, ere they consent to die.

Again, God permits some to stumble to kill them, to deny the Lord that bought them. Peter was not a dead man till he stumbled, left to deny his Master, the Lord Jesus, with oaths and blasphemies. This is one of the most awful, terrible deaths to die ! Peter never forgot it. The Lord saw that nothing would kill Peter so soon and so effectually, as giving him up to Satan for a season to be sifted as wheat.

Paul, on one occasion, delivered Hymeneus and Alexander unto Satan, that they might learn not to blaspheme. (See *1 Tim. i. 20.*) The Lord deliver us, if possible, from this dreadful way of being killed.

Finally, the finishing off business, the top-stone of this death to sin, the killing and being killed, is the baptism pentecostal, the tongue of fire. No one is thoroughly dead unto sin and alive to God through Jesus Christ our Lord, till full of faith and the Holy Spirit; till rooted and grounded in love, able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, and filled with all the fulness of God; till he can say as Paul said, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." *Gal. ii. 20.*

"He that believeth on the Son of God hath the witness in himself." *1 John, v. 10.*

"Hail, holy truth! revealed by Him
 Who died on Calvary, that man might know
 And feel within his longing breast
 The peaceful kingdom of the Comforter
 Set up within his soul!"

THE TONGUE UNBRIDLED—AWFUL!

THE tongue, which no man can tame, is unbridled. "Behold how great a matter a little fire kindleth." David said, "I will keep my mouth with a bridle." "Set a watch, O Lord, before my mouth; keep the door of my lips." It is the lips that do the mischief, that tell the secret. "Murder will out."



NAIN.

NAIN was a city of Palestine, where Jesus restored a widow's son to life, as they were carrying him out to be buried.

“And it came to pass the day after, that he went into a city called Nain ; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow ; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier ; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak. And he delivered him to his mother.” *Luke*, vii. 11-15.

DEAD FOLKS AND LIVE FOLKS.

REMARKS AND INFERENCES.

1. WE see, from examining this subject, that there is such a thing as being killed, or dying before we can live. Some never die, consequently never live.

2. We see the fearful doom of impenitent sinners, dead in trespasses and sin, the slippery places on which they stand, the fiery billows rolling below.

Instead of being dead *to* sin and alive to God through our Lord Jesus Christ, they are dead *in* sin, spiritually dead; and unless aroused from this death by the thunders and flashings of Sinai, they die eternally the second death, "where the worm dieth not, and the fire is not quenched." "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ." *Rom. vi. 23.*

3. We see why there is so little done for Jesus in the Church and in the ministry; why there are so few, comparatively, whom God can use with safety as instruments of mercy in executing great and mighty works in the salvation of sinners. They are not dead. Were the Lord to crown their labors with great success, they would soon be puffed up with pride, self-conceit, or complacency, think more highly of themselves than they ought to think. What says Solomon? "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

“Humble we must be, if to heaven we go—
 High is the roof there, but the gate is low :
 Whene'er thou speak'st look with a lowly eye—
 Grace is increased by humility.”

4. We see why so many fall away, lose their first love—they stop short of this death.

5. We perceive, furthermore, the infinite importance of this death, of being killed *immediately*. Every newly-born soul should press on unceasingly for this death, resting not till the old man is slain, utterly destroyed, every inch of him, and his whole soul on fire with perfect love.

6. When we are dead we know it—no mistake. Paul says, “I know whom I have believed.” 2 *Tim.* i. 12.

7. Are we dead to the praise or blame of our fellow-creatures in the discharge of any public duty ?

8. In bestowing our goods to feed the poor, or for any benevolent object, do we do it with a single eye, irrespective of men's good opinion, and solely to please God, not letting our left hand know what our right hand doeth ?

9. In preaching the word, standing for truth and righteousness, do we ever withhold or keep back any part of the price—shun to declare the whole counsel of God, from fear of losing caste, our good standing in society, our reputation for sound orthodoxy, or the loss of property ?

10. Again, do we ever select our position in opening our lips against popular iniquities ? Or do we stand

boldly for Jesus in one place, while in another we shrink from duty, confer with flesh and blood, bow to a sickly, conservative charity?

11. In a word, do we *ever* receive honor of men or one another, instead of seeking the honor which cometh from God only? These are some of the tests by which to judge our deadness to the world and the world to us. *Once more* this death casteth out the fear of death. "God is love; and he that dwelleth in love, dwelleth in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." 1 *John*, iv. 16-18.

GOD'S MESSAGE—LOOK OUT!

DID God, in sending forth his holy prophets, tell them to be cautious how they exposed certain popular sins? Turn, if you please, to Isaiah, Jeremiah, Ezekiel; how readest thou? Was Daniel the prophet mealy-mouthed in exposing the popular sins of his day? Look and see. Also examine the case of the three men cast into the fiery furnace heated seven times hotter than it was wont? Did Jesus Christ, in his commission to the apostles, caution them not to expose certain popular sins, to spare the Scribes and Pharisees, lest they give offence and suffer persecution?

THE DISCIPLE ON THE WING ;

OR,

FOLLOWING JESUS WHOLLY.

IMITATING Jesus is his special business. Not a day, an hour, a moment passes unimproved. His soul is on *fire!* for deeds merciful, gracious, benevolent. His motto is—

“ Let not a day pass without its line ;
 Not one without a godly deed—
 Not an hour unblessed by thought divine,
 On fast, accusing wing be freed :
 Be each swift-moving moment fraught
 With praise to God and good to man,
 As we in the best of books are taught—
 The word of Him whom time did plan.”

Christ, to him, is all and in all. What's the result of this entire consecratedness, faithfulness in duty, continual, living, out-spoken, practical witnessing for Jesus ?

His own soul is kept constantly alive, on fire, joyfully ; he adds grace on grace, makes rapid strides heavenward. The light around him shines brighter and brighter. He is remarkably successful in winning souls to Christ. Sinners are awakened and converted under his labors ; saints are edified, built up, strengthened, purified, established ; the feeble-minded are comforted, the weak supported. He feels a deep sympathy for the poor and oppressed, and is ever ready to “ re-

member those in bonds as bound with them." His own peace flows like a river. How true the sentiment, "He that watereth shall himself be watered!"

"Some angel guide my pen, while I draw
What nothing else than angel can exceed—
A man on earth devoted to the skies!"

"Whosoever hath, to him shall be given, and he shall have more abundance; but from him that hath not, shall be taken away even that he hath."

It is the diligent soul that is made fat; there is no promise of good to the unfaithful, the slothful, the fearful, doubting, and unbelieving. "He that endureth to the end shall be saved."

Beloved reader, are you thus imitating Jesus—"going about doing good," mounting up as on eagle's wings, in faith, hope, and love? Has God, in very deed, purified your soul by faith through the Spirit, given you liberty, holy triumph, filled you with joy unspeakable? Watch unto prayer, go forward, labor for God, be diligent, persevering. Speak for Jesus; open your lips wide in testimony; witness definitely to the purifying efficacy of his blood to cleanse from all sin; face the enemy; stem the current; "Be strong in the Lord, and in the power of his might."

Put on the whole armor of God, that ye may be able to stand; stand with your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace;

and above all, take the shield of faith, by which you shall be able to quench all the fiery darts of the wicked.

“ Never fear! ‘ Stand up for Jesus !’
 Speak to all of His sweet name,
 Tell them of His great salvation—
 All His wondrous love proclaim !
 Peace and pardon, grace and glory,
 Through the precious, dying Lamb.”

There is no hope, no safety, no deeply-rooted, well-grounded love, no true, spiritual, joyful life, without this embodiment, this *leaping* into the path of duty, flying on wings of love, mercy, and truth. This divine activity is what keeps the breath of spiritual life in us, increasingly. Without imitating Christ in doing good, we perish, starve outright, become skeletons, moral pigmies. Multitudes on the Church-list are starving, this very moment. Lean? Yes; as Pharaoh’s leanest. They dwindle, become weak, faint, sickly, moral dyspeptics. What, expect to live and breathe, be saved, receive a crown, a crown of glory—and not imitate Christ, follow his footsteps, live a holy, active, self-denying life? What, a crown without fighting for it? What kind of a crown will that be?

“ They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever.” *Dan. xii. 3.*

“ Shall we whose souls are lighted
 By wisdom from on high—
 Shall we to men benighted
 The lamp of life deny ?”

WORK, WORK, WORK!

“We need only labor as hard as we can,
 For all that our bodies may need:
 Still doing our duty to God and to man,
 And we shall be happy indeed.”

WORK with your hands, your feet, your tongue, your pen; work out-doors and in-doors—work while the day lasts; for the night cometh, in which no man can work.

Work out your own salvation and the salvation of others, “for it is God that worketh in you, both to will and to do, of his good pleasure.”

Wake early, work early, work on and on! Work with your might day and night.

“Dream not, but work! Be bold! be brave!
 Let not a coward spirit crave
 Escape from tasks allotted!”

Learn to be working Christians. “Be ye doers of the word, and not hearers only, deceiving your own selves.” When Christ found you he said, “Go, work in my vineyard.” What were you hired for, if it was not to spread salvation? What blessed for? Oh, Christian friends, how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how

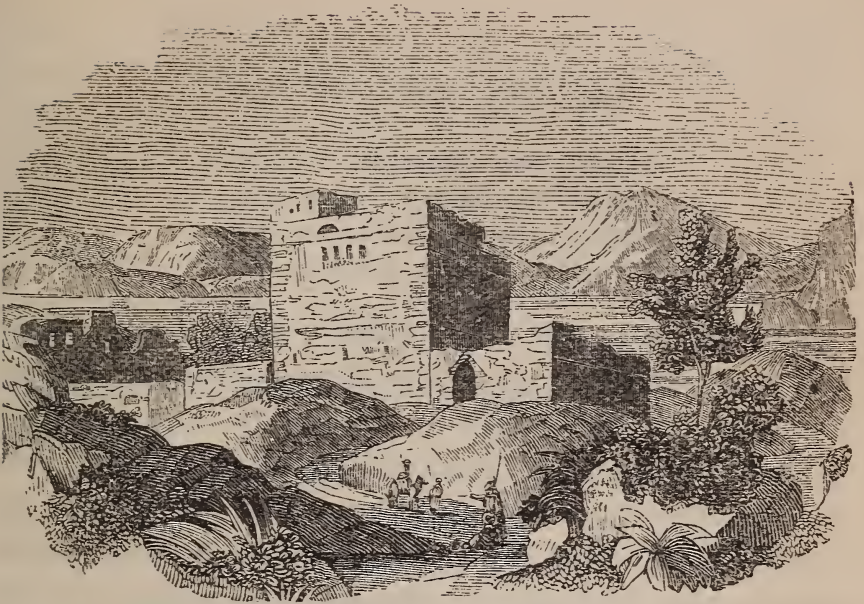
few for Christ and his people ! This is not like a servant.

Thousands breathe, move, and live—pass off the stage of life, are heard of no more. Why? They do not a particle of good in the world ; no one was blessed by them as the instrument of their redemption. Not a word they spoke could be recalled, and so they perished ; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man, immortal? Live for something ; do good ; and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name in kindness, and love, and mercy on the hearts of thousands you may come in contact with day by day, year by year. You will never be forgotten. No! your name, your deeds will be as legible on the hearts you leave behind, as the stars on the brow of the evening.

“ Not enjoyment, and not sorrow,
Is our destined end and way ;
But to act that each to-morrow
Find it better than to day.

“ Let us, then, be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labor and to wait.”

THE desire of the slothful killeth him ; for his hands refuse to labor. *Prov. xxi. 25.*



AN OLD TOWER AT RIHA.

AN old tower at Riha, called the Tower of Zacheus, was near the first encampment of Israel at Gilgal, after crossing the Jordan in sight of Jericho. Here Joshua saw the man who came to be captain of the Lord's host. "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand. And Joshua went unto him and said, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord to his servant?" *Joshua*, v. 13, 14.

What a beautiful example! "Speak, Lord, for thy servant heareth." So let it be evermore.

POPULAR—ARE YOU NOT?

“ Let the world despise and leave me—
 They have left my Saviour too ;
 Human looks and hearts deceive me—
 Thou art faithful, thou art true.”

SUPPOSE you are not popular—what then? Were the holy prophets popular—Moses, Samuel, Isaiah, Jeremiah, Micah, Daniel, or Ezekiel, in their lifetime? Was Christ popular? Paul the apostle? “ Away with such a fellow from the earth ; for it is not fit that he should live.” *Acts*, xxii. 22. Popular in this world, and do your *whole* duty? Popular, and rebuke sin, cut and slash on the right and on the left ; pour in the liquid *flame* of God’s truth against all sin, and be popular ; little sins and great sins, sins of the flesh and spirit, national sins, State sins, city sins, Church sins, family sins, and secret sins? Declare *all* God’s counsel, as Christ did, as Paul did—and be popular? What! be popular and denounce popular sins, the poisonous weed, novels, romances, the aristocracy of the day, pride of fashion and folly, the witchcrafts and the Popedoms? Be popular, and swing loose on God, fight the good fight of faith, and clear your skirts of blood.

Was Elijah popular? Look at him under the juniper-tree. Was Jeremiah popular? Behold him in the dungeon, sinking in the mire. (See *Jer.* xxxviii. 6.) Was John the Baptist popular? Look at his head in a

charger of the vilest of the vile! Was Jesus Christ popular? Behold him in his mock robes, crowned with thorns, buffeted, spit upon, then on the cross. Was Paul a popular man? See him receiving forty stripes save one.* Was Stephen popular? Mark the stones that stoned him to death. Come nearer home; take any of the faithful, holy ones that have clung to the cross, stood boldly for King Jesus, fought the good fight, washed their robes, made them white in the blood of the Lamb.

TRUE COURAGE—WHAT IS IT?

HE that thinks, speaks, writes, and publishes truth only, without fear, favor, or speech of others, and that in kindness to all subscribers. If a portion of the publishers of newspapers and books should form a league of brotherhood, to publish truth without respect to party, sect, or denomination, they would double their subscription list in a very short time.

* In labors more abundant; in stripes above measure; in prisons more frequent; in deaths oft; five times forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day in the deep; in journeyings often; in perils of water; in perils of robbers; in perils of my own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; sundries, care of the churches.

DIE?—WHEN? WHERE? HOW?

DIE before your time, before you have finished the work assigned you—what God has for you to do? Such a thing never was, never will be. Kill you? who? wicked men? devils—hosts on hosts? The Lord is around about his people, as the mountains round about Jerusalem. “The angel of the Lord encampeth round about them that fear him, and delivereth them.” You may suffer for righteousness, be reviled, persecuted, scourged in the synagogues: what righteous man living godly in Christ Jesus hath not? Is the disciple above his master, or the servant his lord? Die, before you have fought the good fight—finished your course? Did the holy prophets, Isaiah, Jeremiah, Daniel, the three men in the fiery furnace—did Paul die before his time—Peter, James, John, Luther, Wesley, Whitfield, Bunyan, John Brown the martyr?

Not a sparrow falleth without God’s notice. “The very hairs of your head are all numbered.”

“If God be for us, who can be against us?”

Read the 27th Psalm, also the 46th and 91st. Fear not, therefore, ye faithful ones, ye servants of the Most High, “who cry aloud and spare not.” “There is nothing covered that shall not be revealed, and hid that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops.”

BLESS EDITORS AND MINISTERS?

Do you, reader, bless faithful, God-fearing, holy editors and ministers, that stand firmly for truth, righteousness, justice, mercy, love, and peace,—that wield the pen of life, soul, energy, fire on fire,—those that declare boldly, unflinchingly, “*all the words of this life;*” set their faces like flints against all sin, every sin, Church sins, parental or domestic sins, ministerial sins, missionary sins, tract-society sins, sins in the Church and out of it, sins of the flesh and the spirit, of omission and commission, of thought, word, and deed? Do you lift up holy hands for those faithful servants of the Most High who swing loose on God, walk in white, fight the good fight of faith, pour in vividly the liquid flame of God’s truth, swear to their own hurt and change not, come life, come death? Do you beseech God to keep them as the apple of the eye; hide them under the shadow of His wings from the strife of tongues, from a wicked, hypocritical, dough-faced, time-serving age?

These are the salt of the earth, bright and shining lights, cities set on hills, the Calebs, the Joshuas, the Isaiahs, the Jeremiahs, the Nehemiahs, the Pauls and the Peters. Pray for them; hold up their hands.

“The wicked shall be a ransom for the righteous, and the transgressor for the upright.” *Prov.* xxi. 18.

AIMING AT THE FIRE—FIRE ON FIRE.

Our aim *has* been, *is*, will be, firm, immovable, always abounding to make everything tell for good, for mercy, life eternal on the heart, the conscience, the every-day walk; to awake to new life, new hope, new joy. Our firm resolve, unalterable, is to strike while the iron is hot, make hay while the sun shines, do what our hands find to do with our might. Our motto is Bible, our method is Bible, our wisdom is Bible, our doctrines and precepts are Bible; first repentance, then faith, faith that works by love and purifies the heart. Finally, on, *on!* ON! follow on, forgetting the things behind, and reaching forth to those before. We begin where God begins—in the nursery, in the cradle, at the early dawning of infantile life. “Seek first the kingdom of God and his righteousness,” full salvation.

Holiness now, holiness forever. Now is the time, the set time, the important, the momentous. All nature, all grace, the heavens above, the earth beneath, with united voice, cry out thunderingly, “Be ye holy, for I am holy.” The present crisis is a crisis fraught immensely with things unheard of. The world is on fire.

If ever holiness to the Lord was indispensable, the presenting the body with all its powers a living sacrifice, a whole burnt-offering, it is now.



THE SHEPHERD AND HIS FLOCK.

TURN to Psalm 23d. Beautiful! beautiful! It's the business of the shepherd to remain with his flock, watch over it by night and by day; see that none go astray, fall into the hands of robbers or wild beasts; and to carry the lambs in his bosom. Many of them he calls by name, and they follow him whithersoever he goeth; but a stranger they will not follow. Christ is the good Shepherd, the Shepherd of our souls, who laid down His life for the sheep. Shall we not listen to His voice and follow Him, place ourselves under His vigilant and tender care?

“THE SWORD THAT CUTS.”

THE *special object* of the volume before us is to occupy every *inch* with things that convince of sin, of righteousness, and of judgment—*now*. It's the little guns that do execution; therefore we load and fire! load and *fire!* in quick succession. Is not this the only true and successful Gospel way, reader—first of all, to get our own souls alive, on fire pentecostally, pressed down, running over—fire on fire, blazing out—then impart the same holy fire?

How was it with Elihu? could he help speaking? He was ready to burst. “I am full of matter,” said he, “the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst, like new bottles. I will speak, that I may be refreshed.” *Job*, xxxii. 18. This is the way for ministers, editors, contributors, men in the pulpit and out of it to speak, because they *must*—the Holy Spirit giving utterance.

“Where the Spirit of the Lord is, there is liberty.” It is faith that does the work, working by love, in answer to prayer—living, burning faith, the tongue of fire, the live coal from God's altar. Then there are no long prefaces, circumlocutions, repetitions, prosy perorations, or scattering fires that do no execution.

It is load and fire, load and *fire!*

Will you try it, friends? It's closet work.

MEANING SOMEBODY, HITTING SOMEBODY.

“MEAN me?” Yes, friend, we “mean *me*,” and we mean *you* also, if you are the guilty one. If you trample on holy time in any form, traffic in liquid death, distilled damnation, or the vile “Indian weed.” We mean you in good earnest, if you write, publish, buy, sell, or read novels, the light, foolish, trashy, non-sensical literature of the day, the “Leslies,” “Harpers,” “Godeys,” “Ledgers,” and the like—we mean *you*, and we intend to bring the sledge-hammer of God’s truth to bear heavily on your guilty conscience. Once more, if you are a time-server, a prophesier of smooth things, “healing slightly,” shunning to declare *all* the counsel of God, crying peace, peace, when there is no peace, we mean *you* emphatically. And we intend, the Lord helping, to say of you what God himself says of you. And what is that? Hark! “Woe be to the shepherds of Israel that do feed themselves.” “Woe unto you Scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

It is our business, and the business of every faithful servant of God, to rise up against evil-doers; stand up boldly against the workers of iniquity—to reprove, rebuke, exhort with all long-suffering and doctrine. “For the time will come when they will not endure

sound doctrine." "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Are you the guilty one, friendly reader? incorrigibly? We mean *you*. "*Thou art the man.*" We bring down with a sledge-hammer's *might* the thunder CLAPS of God's just, righteous, fiery indignation. We mean you, friend, in the Church or out of it, whatever your name, station, or office—king, queen, judge, priest, deacon, layman, corporal, or boot-black. Sin is sin, look out for breakers—sin is sin, and wherever sin is, little sins or great sins, sins in high places or in low places—there, fire, *fire!* Load—take good aim, FIRE!

"Art thou faithful? then oppose
 Sin and wrong with all thy might;
 Care not how the tempest blows,
 Only care to do the right."

LOOK AT IT.

WE must be dead to what men or devils will think or say of us in the path of duty, in obeying God, in keeping all his commandments, in declaring "all the words of this life."

"Take up the cross; let not its weight
 Fill thy weak spirit with alarm:
 His strength shall bear thy spirit up,
 And brace thy heart, and nerve thine arm."

OUR DAILIES—A WORD TO THE EDITORS.

BELoved Sirs, will you allow a single word from a friend? We drop it kindly, respectfully, earnestly. Many of you we know personally—esteem highly. From some of you we have received *special* favors, *special* tokens of courtesy and friendship. Consequently we feel doubly bound to be faithful, to admonish in the spirit of love. “He that rebuketh a man, afterward shall find more favor than he that flattereth with the tongue.” “Reprove one that hath understanding, and he will understand knowledge.”

Friends, we are grieved, *deeply* grieved, at your course; your office is high, important, momentous! It is in your power to wield an influence *immense* for public good. The issues of *life* or of *death* are in your hands.

Were these leaves of yours, scattered broadcast over the face of the whole earth as they are, leaves for the healing of the nations, leaves of mercy and truth, the earth would soon blossom as the rose—angels would tune afresh their harps, “Glory to God in the highest, peace on earth and good-will to men.” Your daily issues flood the earth—the very atmosphere swarms with them, like the flies and locusts of Egypt.* Enter the workshop, the store, the tavern, the hotel, the coffee-house, the grog-shop, the bakery, the bank, the

* One editor boasts of having upwards of 100,000 names on his subscription list. What a sweep the devil has!

clerk's office, the barber's sanctum, what do you see? a daily? heaps on heaps! Enter the dwelling-house, the shanty, the parlor, the kitchen, the outhouse, the stable. Go up-stairs, down-stairs, where you will—all about—in all the cities and villages throughout the land. What do you see?

Parents, children, and youth, of all ages and all classes, male and female, have free access to these daily issues. They are the literature—the food of the day. They are seized with avidity, hot from the press, *grasped* eagerly; devoured, swallowed, masticated hastily and greedily, wholesome or unwholesome, poisonous or otherwise!

Sirs, beloved, your responsibility is *tremendously* fearful! Are you not accountable for every *particle* of influence you put forth, for weal or woe? Will not the judgment-day reveal it? “He that is not for me,” says the adorable Saviour, “is against me; and he that gathereth not with me scattereth abroad.” Instead of diffusing light and life, are not many of you sowing the seeds of misery and ruin, scattering widely firebrands, arrows, and death?

Now, Sirs, the grave question is, What do these dailies of yours (into which our nation is moulded) contain? Some things good, valuable, things civil, commercial, political, moral, and religious, things necessary to the well-being of the body politic. What more? The theatre and amphitheatre, the circus and the obscene statues are advertised and puffed, in colors most glow-

ing and sparkling! Then the rum-puffs, tobacco-puffs, the varied exhibition-puffs, down even to the Witch of Endor! The fakir of Siva, the puffs of soirées, “vanity fairs,” scenes of mirth, gayety, folly, and fashion. Political strifes, debates, and party politics, are next upon the carpet; the heart-sickening, disgusting novel and love-ditties—the soul-polluting and soul-destroying romance, the obscene jest, the infidel sneer! A novel, circus or theatrical puff, horse-racing or prize-fighting, is often side by side with a religious notice or aphorism!* What a curse! Why are not the hottest thunderbolts of God Almighty’s wrath hurled *instantly*! This a Christian nation! Need we wonder that God’s wrath begins, even *now*, to burn? “Are these thy gods, O Israel?” And can it be that the contents of these dailies is the food for our rising age, the growing, expanding intellect? Will not this seed spring up in due time, thrive and yield a plentiful harvest? Do we not see it even now? Are not our cities and villages waxing worse and worse daily, weekly, monthly, yearly? Intemperance rolls in like a flood! Blasphemies belch from lips unholy and profane. Sabbath-breaking is becoming more and more daring and frequent. Theatres, circuses, obscene paintings, statues and exhibitions increase as the seasons roll *on*! Novels, romances, light, licentious, and infidel readings, are taking the lead of the pure, the substantial, the

*“Thou shalt not sow thy field with mingled seed.” *Lev. xix. 19.*

holy. Our children and youth are becoming more and more rude, vain, volatile, foolish, and frivolous; more and more idle, dissipated, obstinate, self-willed, impudent, vulgar, and profane; more and more hardened in sin and every species of daring and outbrealking iniquity! Whence cometh these, and yet more? need we a prophet's vision to foresee? Come they not hence, chiefly, from this daily food?* Still the wheels of death and damnation roll on, *on!* Can it *possibly* be that religious editors are pushing these cars of Satan—shaking hands with Bēelzebub, even the prince of devils?

Only a few weeks since we saw in a weekly paper a puff of one of those trashy, infidel dailies, by an editor who professes to minister in holy things! Is not this partaking of other men's sins, or sinning by proxy with a vengeance!

The scum of the pit bubbles *up* and *bubbles up*, overflowingly. Parent, will you continue to suffer your rising charge to sip at these accursed fountains of pollution? By-and-by you rue the day—drop the scalding tear!

“God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” *Eccles.* xii. 14.

“For their heart studieth destruction, and their lips talk of mischief.” *Prov.* xxiv. 2.

* “Cursed is he that maketh the blind to wander out of the way.” *Deut.* xxvii. 18.



CAIRO.

CAIRO, one of the largest cities of Middle Egypt, is on the western side of the river Nile. Among all the nations of antiquity, there is none more worthy of attention than Egypt. The invention of alphabetical letters and the art of writing is generally attributed by the ancients to the Egyptians. Egypt was the mother of the sciences, as well as of the arts. The first important discoveries in astronomy were in Egypt. The first objects of Egyptian worship, destitute of divine revelation, were the luminaries of heaven. They supposed the sun and moon to be the principal and eternal gods, under the names of Isis and Osiris.

DEVIL'S DENS! GAMBLING HELLS!

“HE that soweth iniquity shall reap vanity ; and the rod of his anger shall fail.” *Prov.* xxii. 8. Reader, you saw that gambling hell in Saratoga, and were horrified as you gazed upon it—stood aghast! And did you call to mind the origination of this work of darkness, death, and damnation? Did you think for a moment that *you* were the guilty one that set this devilish machinery in motion? that *you* were one of the chief instruments in making these devil’s dens—of kindling these fires that burn to the lowest hell? “*Thou art the man ;*” and God holds you responsible for these souls, lost eternally through your instrumentality. We lay the sin at your door, and so does God. “The soul that sinneth, it shall die.”

“Who sows to the winds, the whirlwind reaps.”

You are the guilty one that commends games of chance, worldly, sinful amusements ; amusements that kill time, dissipate thought, mind, and soul, turn away the heart from God, from Christ the ever-blessed! What is time? Ask death-beds. Ask that queen in her last moments, who cried, “Millions, millions! for an hour, an inch of time!” *Time—what is it?*

“I asked a dying sinner, ere the stroke
Of ruthless death life’s golden bowl had broke,
I asked him, What is time? ‘Time,’ he replied—
I’ve lost it—ah. the treasure!’ and he died!

“ I asked a spirit lost ; but oh, the shriek
That pierced my soul ! I shudder while I speak !
It cried, ‘ A particle ! a speck ! a mite
Of endless years, duration infinite ! ’ ”

You are horrified at “ whist.” What the difference, pray, between “ whist” and other traps of Satan ? What more bewitching and more sure to lead to these devil’s dens than chess, checkers, fox and geese, and dominoes, which you commend publicly ? These are stepping-stones to the gambling table !* Many of the most dissolute, degraded, wretched, abandoned, date their first movings ruinward to these games, which you term innocent ! How, then, can you—how *dare* you, with Bible in hand, as a professed minister of Christ, put hand to this iniquity ? *Shameful !*

And how, we ask, can parents, especially religious parents, consistently permit their children to engage in them ? Time is lost, worse than lost ; precious golden moments, for which God will call them and you to account. A seared conscience, a callous heart, a turning away from the path of life to the path of death, is sure to accompany these games, sooner or later.

* Let every man avoid all sorts of gambling, as he would poison. A poor man or boy should not allow himself even to toss up a half-penny, for this is often the beginning of a habit of gambling ; and this ruinous crime comes on by slow degrees.

“ A little theft, a small deceit,
Too often leads to more.”



HORSE-RACING AND PRIZE-FIGHTING.

1. HORSE-RACING is cruelty to the animal. "The merciful man is merciful to his beast."

"A man of kindness to his beast is kind;
 But brutal actions show a brutal mind:
 Remember, He who made thee, made the brute—
 Who gave thee speech and reason, formed him mute.
 He can't complain; but God's all-seeing eye
 Beholds thy cruelty—He hears his cry.
 He was designed thy servant, not thy drudge:
 And know—that his Creator is thy judge!"

There is a doctrine that all the animals one abuses in this life will have a chance to retaliate in another.

If this be true, what torments must be endured by those who wickedly and shamefully abuse this noble animal! What lashings and starvings, what kicks, and cuffs, and pinchings, with cold and hunger, are in store for them!

"I would not enter on my list of friends,
 the man
 Who needlessly sets foot upon a worm."

2. It is the worst species of gambling. It brings together the offscourings of creation—idlers, loafers, tipplers, swearers, Sabbath-breakers, fornicators, thieves, pickpockets, and “whosoever loveth and maketh a lie.” What a hell, *what a hell!*

3. They corrupt the whole region where they are permitted to live and breathe. What a burning, damning curse horse-racing has been to that delightful, healthful spot, Saratoga! and yet the citizens continue to suffer this wicked abomination.*

A visitor to the Springs, speaking of the race-course at Saratoga, says :

“Without going into the enclosure to witness the sports, I have studied the outside developments of the past week, and no longer feel the slightest doubt that the race-course is an unmitigated device of the devil. A Christian has no more moral right to pay his dollar at the gate of a racing-ground, than he has to patronize a gaming-house or a brothel. Where one man attends to gratify an æsthetic taste for superb animals, ten go there for the excitement of betting. In fact, if the

* The inference is fair and just, that the natural and usual tendency of riding-races is to turn a man into a scoundrel, and make him utterly unworthy of confidence. It is not worth while to inquire why this is the case. The fact is enough; and that fact stamps an ineffaceable stigma upon all who belong to or patronize a race-course. They give their countenance to a form of amusement which, apart from all other objections to it, leads to an utter deprecation of moral principle.

theatre were stripped of its sensuality, and the race-course of its gambling, both of those popular institutions would soon go begging for patronage. Passion is the reservoir that feeds them both."

PRIZE-FIGHTING comes next in order—another of Satan's devices !

It is painful that the newspapers still insult the better part of the public with the revolting details of a prize-fight. The whole business has no trace of anything generous, heroic, noble, or humane. It is more humiliating than a cock-fight ; it is more disgusting than the shambles ; it is more degrading and demoralizing than a public hanging. The principals are brutish ; the spectators are mostly of the criminal classes. No honorable and intelligent man has or can have any real interest in such a scene ; yet it is as carefully reported as if it were of some service to society. Such reports directly pander to the meanest and worst passions ; nor is it any excuse that they are news. There are many events which fall under that head, which no honorable man will reproduce. There are filthy details in many matters of even necessary publicity, for printing which there is no excuse. A man does not lose his moral sense nor his moral responsibility by becoming a publisher ; nor has he any more right to connive at the corruption of public sentiment because he is an editor, than because he is a private citizen.

"If sinners entice thee, consent thou not." *Prov.*
i. 10.



MOSQUE OF DAVID.

MOSQUE OF DAVID, so called ; but now a Mohammedan place of worship.

In viewing this structure we are reminded of the sweet singer of Israel, who poured out his soul to God in strains angelic ! So full of holy fire was David, he often rose at midnight to give thanks, meditate on God's word, sing hallelujahs—glory, glory ! He would say, " Oh, how love I thy law ; it is my meditation all the day."

Here lies the secret of all prayer, the gift of prayer, the spirit of prayer, the prayer of faith, energizing, soul-kindling, soul-saving prayer, that mounts to the third heavens as on eag 's wings ! Why was David so remarkably gifted in prayer ? David's prayers were dictated by the Holy Spirit.

DOWN! DOWN! DOWN!

DOWN? Yes, down with it, lower and still lower. It ought to go down, and will go down—everything opposed to truth, righteousness, and love. “Every tree,” says Jesus, “which my heavenly Father hath not planted, shall be rooted up.” “Every branch in me that beareth not fruit shall be taken away.” *John*, xv. 2. “Other foundation can no man lay than that is laid, which is Jesus Christ. Let every man take heed how he buildeth thereupon.” *1 Cor.* iii. 10, 11. Sinners, that will not repent and do works meet for repentance, must go down, down! sink lower than the grave. False prophets and false teachers, without confession and turning to God with full purpose of heart, must sink down, down, even to the lowest hell. “The hypocrite’s hope shall perish.” A corrupt press, every book, tract, and periodical, that has not for its object God’s glory, virtuous purity, the soul’s salvation, should go down in a twinkling lower than the grave—the sooner the better. The Lord will not suffer it to live. Every paper, weekly, monthly, quarterly, blowing hot and blowing cold at the same breath, bowing and scraping to a corrupt public opinion, ought to die the death speedily. Any periodical that winks at sin, shrinks from publishing a full and free Gospel for fear of losing caste, or from a time-serving, man-fearing

spirit, is a curse instead of a blessing. It's a leader of the blind, and if the blind lead the blind both will fall into the ditch. There are scores of so-called religious papers, that are merely skimming the surface of things, feeling their way, just as far in Bible reforms as their party, denomination, or the popular current will sustain them, and no further. Where there is one out-spoken, fearless, independent, uncompromising weekly or monthly, are there not multitudes shunning to declare God's full counsel, conniving at sin, daubing with untempered mortar, healing slightly, reproofing popular evils of the day no further than will sustain the pocket and a good reputation for orthodoxy?

This skimming the surface, or lopping the branches of the "Upas-tree," will not suffice, nor clear our skirts of blood. Our world is already flooded with sickly sentimentality, a kind of dish-water theology. It's very easy to sustain a periodical, a weekly or monthly, to keep it on the wing, by catering to a corrupt public taste, tickling the fancy and softening down the Gospel to meet the popular ear. But come out, be separate, swing loose on God, clear the track, slay on the right hand and on the left, and see if there be not war in the camp, and the cry, "Hands off." Satan will not trouble us much if we don't trouble him or cross his path. But load and fire, load and *fire*, make inroads upon his territory, and see if the bottomless pit don't bubble, and the fiery darts of hell are not hurled! "I came not to send peace on earth, but a sword," saith Jesus. "If

any man will come after me, let him deny himself, take up his cross and follow me."

"To conquer is a glorious thing :
To dare in mind, in heart, in deed ;
'Tis *great* 'tis *glorious* to succeed !"

"What is not of faith is sin." "Though we, or an angel from heaven, preach any other Gospel than that which we have preached to you, let him be accursed." *Gal.* i. 8. "While men slept, the enemy came and sowed tares among the wheat and went his way." On to victory—*on!*

"The veriest coward upon earth
Is he who fears the world's opinion ;
Who acts with reference to its will,
His conscience swayed by its dominion."

That man is not a man who is wanting in nerve, in the fear of God, in holy principles, stoutly to resist every innovation on his moral rights and the rights of his brethren, who dare not be true to his enlightened convictions, though the heavens fall to rise no more. A man, to be a true man of God, must *dare* to be in the minority, dare to be despised and rejected of men, dare maintain his rightful position, though it cost him his *life!*

"Dare to be right ! Dare to be true !
Other men's failures will not excuse you ;
Stand by your conscience, your honor, your faith ;
Stand like a hero, and battle till death."

If you desire real prosperity, stand firm for the right ;

if you desire real peace, stand firm ; if you desire the nation to rise to superior grandeur, stand firm ; if you sympathize with the whole world, now groaning and struggling for freedom, stand firm ; if you desire God's blessing, stand firm. Stand by your principles ; stand by those who will be strengthened by your example, by those who have long been co-workers with you in the cause of human rights, by those who have been praying, "Thy kingdom come."

PRACTISE WHAT YOU PREACH.

"PHYSICIAN, heal thyself." "Thou, therefore, that teachest another, teachest thou not thyself?" Be consistent. "Consistency is a jewel." We hear severe admonitions against pride in dress, the wearing of jewelry, gay artificials, &c. This is right. God denounces these tinkling ornaments—the exhibition of pride, the outgoings of a vain and corrupt heart.

But what is *your* costume, sister? Far be it from you to adorn your person with jewelry—golden earrings, finger-rings, breastpins, &c.; but what are the materials of your dresses, shawls, bonnets, &c.? Are they not of the finest texture, the most costly? Is this expenditure on your person consistent with a meek and humble follower of Christ? one bound to glorify God in body and in spirit? Should not those who reprove others be examples of Gospel simplicity, purity, and economy?

BLIND FOLKS AND DUMB FOLKS.

“ THEN was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw.” *Matt.* xii. 22.

Blind and dumb? Most assuredly, friends, you are, if you deny the Lord that bought you; and if the blind lead the blind, both will fall into the ditch.

“ Would ye once wear the starry crown ?

Then bear the cross along.

And would you die as Christians die ?

Then live as Christians live.

Multitudes are now blind that once could see, that once had their eyes open. Instead of being able to say with the blind man in the Gospel, “ Whereas I was once blind, now I see,” it is evident that whereas they once saw, now are they blind, judicially blind; a blindness most fearful, lamentable!

Look at the writings and pulpit ministrations of some ministers and editors some ten or twenty years ago. The spirit of Bible reform was then manifested, a holy unction, a conscience tender as the apple of the eye; they rose above a man-fearing spirit, a time-serving policy. God was evidently with them in very deed; they had power from on high; God crowned their labors marvellously. Mark the writings and

preachings of these same public teachers—where now the flash of holy zeal, the fire pentecostal? Alas, alas! what a falling off, what a sad, lamentable degeneracy! The form of godliness is still kept up; but where the soul, the life, the power—the flint, the nail, the hammer? They are evidently shorn of their strength. Wherefore? They have hewn out to themselves cisterns, broken cisterns that hold no water. They have gradually yielded to the tempter, lowered the Gospel standard, bowed the knee to the popular voice. The Holy Spirit is grieved, takes his flight!

Christ says, “He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.”

“The body may retain its form long after its vitality is fled . . . the form of devotion may be retained long after the spirit has departed.

“Consider the history of Solomon. The God of nature gave him wisdom above all men. The God of grace gave him another heart, and in a special sense the Lord loved him. Yet, strange to say, ‘*it came to pass when Solomon was old,*’ that ‘his heart was turned from the Lord God of Israel.’ He yielded to a compromising spirit—the sin of old age. The altar and worship of Jehovah he never thought of forsaking; but in sinful compliance to the wishes of his wives, he gave countenance and support to the worship of false gods. ‘And the Lord was angry with Solomon.’

“How many, who in their younger days were noted for their uncompromising hostility to the fashionable

follies and vanities of the world, find reasons, when their children come upon the stage of action, in favor of practices which, when they walked in the light of the Spirit, they strongly condemned! What a pitiable sight, to see men in old age spending the remnant of their days in pulling down the edifice, for the erection of which they devoted the strength of their manhood!"

" Truth is earnest, truth is fearless,
Ever dwelling in the skies."

PUBLIC OPINION.

GET the majority on your side and you are safe, let your cause be ever so bad. Give five hundred dollars to a public institution, let the fact be spread abroad in the newspapers, and you will have the name of a public benefactor; if at the same time you withhold ten thousand dollars justly due to a family of orphans, the gift will set the matter right, and you will not be reproached. If you are poor, and the public are strangers to the fact, the sting is removed. If you are wealthy, and nobody knows it, you derive but little pleasure from your riches. A beautiful face concealed beneath a veil, secures no admirers. A boot may conceal a cloven foot. Public opinion is a curious jade. The question, Is it right? is seldom asked; but quite often the question, What will people say?

A BURNT CONSCIENCE!

WHAT is it?

A conscience burnt out by sinning against light and knowledge, resisting the influences of the Holy Spirit? Reader, do you know what a burnt or seared conscience is? one so perfectly callous, given up to hardness and blindness, that the most solemn and awful truths of God's word leave no salutary impression?

"My conscience don't condemn me," says a conscience-seared sinner or an open backslider from God.

Indeed, friend, your conscience don't condemn you, and yet you commit sin, do things you ought not, and leave undone many things you ought to do. If your conscience is not enlightened and educated on Bible principles, under the influences of the Holy Spirit, it is not a safe guide, it is unsanctified, unholy.

Saul said, "Verily, I believed I ought to do many things contrary to the name of Jesus;" so he followed the leadings of his conscience to deeds of persecution and blood-guiltiness; yet he felt free in all this, till the Spirit of God shone on his heart. Then, and not till then, was it safe for him to follow his conscience. The conscience that will allow us to indulge in anything God's word does not permit, must be wrong. The Bible is the rule of action; yet many do things it forbids. Sister in Christ, thou that fosterest pride by putting on things that God's word strictly forbids, how

readest thou? 1 *Peter*, iii. 3; 1 *Tim.* ii. 9; *Isaiah*, iii. 16-25. In putting on these things, you are advertising the world in characters as visible as if they were written in large capitals, "*I am living in disobedience to the claims of God.*"

Brother, thou that makest hard bargains with thy neighbors, you know you have property in your possession that honestly belongs to your neighbor; but you say, "My conscience does not condemn me." The command from the lips of your Redeemer is, "As you would that men should do unto you, do ye even so unto them." Then do not allow your conscience to remain quiet when God condemns you. Like a true man, be honest with yourself. Would you be willing to stand at the judgment-bar this day, with one dollar in your pocket that you know does not belong to you? Rest assured, that it would shut you out of heaven! Is not the saying of the prophet true—"as with the buyer, so with the seller"—are they not both guilty before God? Then repent, and restore, if it be in your power to do so—if not fourfold, make that good wherein you have wronged by mistakes or otherwise. Be honest in your business transactions; deal justly with all men; pay all dues, even the smallest. Make conscience of strict punctuality in little things. Promise not a farthing without liquidation at the very time. Pay off your bills, little ones and great ones. "Owe no man anything but love."

Very many go on nettles all the time, restless, con-

science-searedly, simply from little aberrations, small deviations in business matters. "The little foxes destroy the tender vines."

"A little theft, a small deceit,
Too often leads to more."

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

"Little things—aye, little things,
Make up the sum of life."

How frequently do we hear Sabbath-breakers, rum and tobacco sellers, drinkers, smokers, and chewers, novel-sellers, puffers, and readers, and others tipped off in jewelry and fashionable finery, say, "My conscience don't condemn me!" Fearful thought! Marvellous that even professors of religion can live in open violation of a plain command of the Bible, without any apparent remorse or shrinking! What an awful, fearful state of mind—well-nigh unto burning!

Conscience is a very unsafe guide when steeped in rum and tobacco, stifled with the lust of the flesh and the pride of life. Conscience now-a-days, one might suppose from the appearance of things, is made of india-rubber.

"God is not mocked: for whatsoever a man soweth, that shall he also reap." *Gal. vi. 7.*

"Divers weights are an abomination unto the Lord; and a false balance is not good." *Prov. xx. 23.*



A YOUNG LADY AT THE TOILET.

FOLLY AND FASHION.

SPEND as little time as possible at the mirror, adorning and admiring thy person.* This habit of viewing thy pretty face in the mirror increaseth thy vanity, thy pride, thy folly, thy fashion. “The pride of thy heart hath deceived thee.”

“Pride goeth before destruction—before a fall.” A virtuous, heavenly mind will charm when personal beauty has departed *forever!*

* Beauty gains little, and homeliness and deformity lose much by gaudy attire. Lysander knew this was true, and refused the rich garments that the tyrant Dionysius proffered to his daughters, saying, “They were fit only to make unhappy faces the more remarkable.”

ALL IS NOT GOLD THAT GLITTERS.

HINTS TO GAUDY FEMALES.

“ A goldfinch there I saw, with gaudy pride
Of painted plumes.”

ONE of the most serious evils that exist in society at the present time, and one that has a great tendency to bring about financial crises, bankruptcies, defalcations, mercantile dishonor, and a withdrawal of that confidence, without which the wheels of commerce are clogged, and the course of trade impeded, is the insane passion for dress and gaudy ornaments which is manifested by a class of American ladies, and is fostered by their husbands and fathers. The evil has come to be of such magnitude, that the press here and there is lifting up its voice against it. May it be potential in arresting the attention of ladies, and lead them to a thorough reform—a reform which may save their husbands and fathers from bankruptcy, and haply from guilt; which may be made by them without sacrifice; which will add to their attractions by taking from their meretricious ornaments, and which will promote their peace of mind.

The sad history of mercantile disaster and of dishonesty in high places, which the history of the past few years has disclosed, is full of warning, if it is not also of reproach, to those ladies who have lived beyond the most ample means, to gratify a vanity which is un-

worthy of them. Ladies make a great mistake when they suppose they add to their charms by vieing with the plumage of the gaudiest bird in their apparel.

“ To gild refined gold, to paint the lily,
 To throw a perfume on the violet,
 To smooth the ice, or add another hue
 Unto the rainbow, or with taper-light
 To seek the beauteous eye of heaven to garnish,
 Is wasteful and ridiculous excess.”

But these are no more wasteful or ridiculous than for women to pile the price of a year's income upon their backs. We once knew a man, who called upon us, his countenance beaming with pleasure, to exhibit a wonderful invention of his own. He produced a bouquet of rare and beautiful flowers, which he had liberally spangled with gold and silver leaf. To the lover of nature and the beauties of the garden nothing could be more repulsive. We look upon a superfluity of dress and ornament on a woman with much the same feeling. “ Loveliness needs not the foreign aid of ornament, but is, when unadorned, adorned the most.”

“ Modesty, like diamonds, shines most fair,
 More worth than pearls or rubies are,
 More rich than gold or silver coin—
 Oh may it always on us shine !”

“ A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.”
Prov. xxi. 22.

THE CHURCH HELPING THE WORLD.

“THE CHURCH AND WORLD AMALGAMATE”—THE WORLD CONVERTING THE CHURCH, NOT THE CHURCH THE WORLD
—PROJECTING CHRISTIANITY INTO AMUSEMENTS.

THE peculiarity of the true Christian is love for others' welfare, temporal and spiritual. “Look not every man upon his own things, but every man also on the things of others.” *Phil.* ii. 4.

Self-denial is the law of the Christian, the law by which the disciple of Christ, through the discriminating action of his Christian conscience, uses his liberty not to injure, but to bless others. Let us apply the law to the question of amusements. No spiritual person speaks of the theatre, card-table, opera, circus, and race-course as proper places of amusement for Christian men and women; and yet, multitudes of professed believers are found at these places.

Wherever you plant the theatre and opera, there instantaneously sprouts a crop of gambling-hells, drinking-saloons and brothels: and so it is with the race-course; all the Satanic centres of the metropolis are stirred into a carnival of joy at the coming on of the races, and pour in a full tide of damnation upon the country.

Again, look at family amusements. We say to children, “You may play at Jack Straws and marbles, and fox and geese, but beware of dominoes.” “The young may indulge in croquet, but do not touch bil-

liards." Are these distinctions satisfactory? A recent writer has forcibly said on this very subject, "Pray, what is the difference between cues and mallets, between wooden balls and balls of ivory, between green baize and green grass?" The same of games when cards are used. A game of authors is considered quite a Christian family amusement, while cards, on which are painted diamonds and spades, are banished. Is there really any difference between cards with pictures of kings and queens, and cards with Dr. Busby and Doll, the dairymaid, painted on them? But may a Christian indulge in both these games with equal impunity? Just here comes in the action of the unerring Christian law—the moral effect of the indulgence as measured by the actual or possible involvements of its influence. Why should you ask the world its opinions on these matters? What care you for the world's decisions? We are speaking to young Christians and to disciples who really want to get to the Christ-standard, and are willing to stand by it.

Let us bring, then, this whole matter to the true practical test. The Christian law is this, "*Use your liberty so as not to injure, but bless your fellow-man.*" Religion is something you cannot put into ivory balls, dominoes, gaming-cards, or fox and geese, nor checker-boards; religion is a leaven that is put into dead, worldly souls, and there works until the whole being is leavened, until that mighty Christian law sways the whole realm. It is a perilous thing for a

Christian to see how far he can go and not compromise his loyalty to Christ. The world-spirit is perpetually pushing its own customs and social tests upon Christians, and demanding compromise and concession, and when they will not yield, it raises the cry of bigot—Puritan. By this cry, weak and half-hearted Christians and professors of religion, who live away up in the attic and feed away down in the basement of their natures, and who dread the verdict of fashion more than the voice of God, are drawn into the whirlpool of an all-engulfing worldliness.

We repeat, injure no soul by your liberty; practise self-denial for the good of others.

If dancing, cards, checkers, fox and geese, dominoes, croquet, bagatelle, do not injure you, what now? If, indeed, you would not be damaged in your spirituality in the practice of the whole round of the fashionable, giddy, and trifling amusements, consider to whom and how many your example would be a license to social dissipation, and who would in their very soul call you a hypocrite and your Christianity a lie.

There is a growing tendency among Christian professors, men and women, to lower the standard of Christian duty. Christ's doctrine of self-denial is so explained as to tolerate practices which the Church formerly believed it condemned. Latitudinarianism, not to say antinomianism, is on the increase. A morning attendance at Church, followed by a sumptuous dinner, a nap, and an evening of worldly conversation,

is thought to be a satisfactory observance of the Christian Sabbath. The use of wine, not to say strong liquors, at the dinner-table, is not unfrequent in so-called Christian homes. Attendance at the opera or theatre is no more classed among interdicted amusements. The sons and daughters of Christian households are to be trained in dancing-schools, permitted to give juvenile balls, taught to play checkers, chess, billiards, and even cards. Opposition to these indulgences is pronounced Puritanism, and Christianity is to be made so tolerant that such time-honored phrases as self-crucifixion, self-denial, keeping the body under, spiritually-minded, and the like, are to be cast out of the Christian vocabulary. Piety is no longer to be armor-clad, armed, and bivouacked in the battle-field; but is to be clothed in gay dressing-gown, slippered, lodged in well-stuffed easy-chair. The road to heaven is to be travelled in railway cars, with ample accommodations for the world, flesh, and the devil, in suitable portions of the train.

That this spirit of self-indulgence is cherished and defended in and by numerous Christian families, is undeniable. That it is increasing is equally true. That it will become general, if not sternly checked, we greatly fear. This self-indulgent spirit is contrary to the spirit and genius of Christianity. The purpose of Christianity is to bring the animal, the intellectual, and affectional nature of man into subordination to the moral and spiritual. Its grand aim is to make Jesus Lord of

the soul and the body. Hence everything which hinders the cultivation of the moral and spiritual nature is hostile to the purposes of Christianity. But the amusements and indulgences referred to are hindrances to the unfolding of the divine life. Who denies this? Is the atmosphere of the theatre, opera-house, or ball-room favorable to piety? Do the fumes of wine excite love to God and man? Does a man grow holier by eating sumptuous dinners, or by sleeping and trifling away his hours on Sunday afternoons? Nay, verily. These things tend rather to strengthen that stubborn self which the Gospel called upon its followers to crucify, to make the body master of the soul, and to grieve the Holy Spirit of God.

“Love not the world, neither the things that are in the world, for if any man *love* the world, the love of the Father is not in him; for all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.”

TRAVELLERS, carry your Bible, and read it. Have a place for prayer, and visit it. Try to do some good every day. Find a place in your trunk or carpet-bag for tracts and good books to lend or distribute. Make no concealment of Christian hopes.



GREAT ZIDON.

GREAT ZIDON was founded by Zidon, the eldest son of Canaan. *Gen. x. 15.*

Great Zidon fell to the lot of Asher. *Josh. xi. 8.* It is, at present, like most of the other Turkish towns in Syria, dirty and full of ruins.

It incurred the judgments of God for its sins. *Ezek. xxviii. 21-24.*

“Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore, if thy hand or thy foot offend thee, cut it off, and cast it from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.” *Matt. xviii. 7, 8.*

AN AGE OF LIARS, OR A LYING AGE.

“Dare to be true ; nothing can need a lie.”

“WHEREFORE, putting away lying, speak every man truth with his neighbor.” *Eph.* iv. 25.

Cheating and lying, lying and cheating. It is cheating here, cheating there ; it is lying here, lying there.

“A little theft, a small deceit,
Too often leads to more.”

“He that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much.”

Lies are of various kinds, of various degrees of aggravation. There are black lies and white lies, lies of vanity, pride, ambition, flattery, convenience, interest, fear, wantonness, cruelty ; lies of first, second, and third rate malignity. There are also passive or practical lies—lies *acted* out. Point your finger in a wrong direction to an inquiring traveller—you give him the lie.

Again, some are habitual liars—lie at nearly every breath ; like the common swearer—he swears, and knows it not.

“A righteous man hateth lying ; but a wicked man is loathsome, and cometh to shame.” *Prov.* xiii. 15.

“Lying is my trade,” said an auctioneer ; “I live by falsehood and deception, it is my meat and drink ; when I speak a lie, I speak of my own.”

“What! an auctioneer or a lawyer speak the truth? When, where, how? Truth is not taken into account. Lawyers and auctioneers are privileged characters: an honest lawyer or auctioneer these times, would starve to death! Who expects truth from us, excepting now and then perchance? And if so be the truth does slip out occasionally or unintentionally, who knows it? who can tell whether it be the truth or a lie?”

Privileged, indeed! when and where has God given license to lawyers, auctioneers, merchants, or any man, to lie, cheat, or steal? Lying is stealing, and stealing is lying. “By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.”

A little African girl, who lived in the missionary house in Africa, was requested by a woman to steal some article, and bring it secretly to her. The child replied, “What shall I say when God speaks to me about stealing? and when I burn, what shall I do?”

“Theft will not be always hidden,
Though we fancy none can spy;
When we take a thing forbidden,
God beholds it with his eye.”

The man who uses a short yard-stick, “false weights and measures,” is a thief, a violator of the eighth commandment, and the Lord will not hold him guiltless.

“Ye shall not steal, neither deal falsely, neither lie one to another.” *Lev. xix. 11.*

“And if thou sell aught unto thy neighbor, or buyest

aught of thy neighbor's hand, ye shall not oppress one another." "Thou shalt not have in thy bag divers weights, a great and a small; but thou shalt have a just and perfect weight, and just measure shalt thou have." "A false balance is an abomination to the Lord; but a just weight is his delight." *Prov. xi. 1.*

"Do justice. 'Tis thy God's command,
The mandate of thy king;
Be prompt in rendering dues to all,
And let no fraud-spot, great or small,
Unto thy conscience cling."

A beloved minister, standing at our right hand, informs us that several coal-dealers, members of orthodox churches, unitedly combined to give a specified number of pounds less in every load of coal than the law demands. Let every one of these church-members take their pens forthwith, and write opposite each of their names, "THIEF!" Are they not thieves?

Again, is not every man a thief who adulterates any article of food, and sells it for genuine? Are there not those (not a few) who adulterate milk, sugar, tea, coffee, molasses, and other articles of domestic use, and sell them for genuine, perfect, unmixed? What is this but a species of theft, a violation of a positive precept? "THOU SHALT NOT STEAL."

Here is a man that sells an article of merchandise as sound and in good order, knowing, meanwhile, it is injured or defaced! Another influential member in an orthodox church, has had goods on his shelves two,

three, four, or six years, which he sells to his customers as fresh goods newly purchased ! Is not this merchant a liar, a thief ?

“ The love of money is the root of all evil : which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

Again, “ They that will be rich fall into emptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

The covetousness of these last days is most marked. As a result, men are becoming very dishonest, and trying all possible ways to line their pockets with filthy lucre. He who is the most successful in deceiving his fellow-beings, is thought to be the smartest man. The following illustrates the manner of doing business at the present day :

“ A London professor lectured recently on adulterations of food. He handed round coffee, which was pronounced excellent, then told the audience that they had been regaled with a mixture of bullock’s blood, chicory, sheep’s liver, dried and old coffee grouts. He gave them capital porter too, made of spirits of wine, gum-arabic, and burnt sugar.”

The ingenuity of the age is taxed to its utmost capacity, to invent ways and means to cheat the people without being detected till after the purchase of the spurious articles. All such should remember that they can have no place in the coming kingdom. None but

honest men can be there. All money obtained by dishonesty will only help sink the receiver into eternal perdition. The Scriptures inform us that no "covetous" man "shall inherit the kingdom of God."

We have become a nation of liars! Most people love to read and to hear lies, quite as well as others like to write and to utter them. Indeed, the one is a pretty fair guage of the other. The market and the supply of lies are economically adjusted.

The public will have lies, and the man who must get his bread and butter by writing, must have no scruples about lying. One of the most popular writers of a New York journal, said pathetically: "I detest this coloring of the truth, this eternal exaggeration of lying; but the people will have it, and I must furnish it or starve." Another popular writer, on recovering from a dangerous illness, told his physician that he should not be able to pay him, until he had got his returns from furnishing the public another of his lucrative stories. That is, a pack of lies in the form of novels, romances, silly love-tales to curse the rising age, pushed into public favor by religious editors, and some professed Gospel ministers!

These dealers in intellectual poisons, that intoxicate the mind, corrupt the heart, pollute the soul, will sink lower than the grave! "He that soweth to the flesh, shall of the flesh reap corruption." "They have sown the wind, and they shall reap the whirlwind." *Hosea*, viii. 7.

“ Can we peruse a book like this,
And seek a Father’s blessing here ?
Forsake the path that leads to bliss,
To shed o’er fiction’s page a tear ? ”

Such writers, in the pulpit or out of it, are considered smart. They wake up our imaginations, rouse our sympathies, play charmingly upon our passions, and we pay them well for it.

The public hankering for something extraordinary, startling, highly-colored, and exaggerated, has crept into our churches, invaded the pews, and to some extent given laws to the pulpit. There is now a great demand for smart preachers. The question is not whether a preacher is pious, prayerful, faithful, sound in faith, and a winner of souls—one who rightly divides the Word of truth, and gives to every man his portion in due season—all this is behind the times, and old foggy. Is he smart? That’s the question. Does he stretch the india-rubber to its utmost tension, and hammer out the precious grain of gold so thin, that it has but one side? Can he do a splendid business on a small capital? Does he sparkle well? Oh, then, he is an angel standing in the sun! We must have him at any price. What’s the use of going to the theatre, when we can have what we want at church? But will he also, as occasion may require, let off good round whoppers, thumping stories, and rouse us all up? Then he is the man for us. He will fill the house, sell the pews, youthfulize the congregation, and make us a good speculation.



"THOU SHALT NOT STEAL." (Ex. xx. 15.)

WHO ARE THIEVES—WHO NOT.

"The basest and meanest of all sins is theft."

"God give us men. A time like this demands
 Men whom the spoils of office cannot buy ;
 Men who possess opinions and a will ;
 Men who have honor—men who will not lie."

WHAT says our blessed Lord? "Woe unto you,
 Scribes, Pharisees, hypocrites, who devour widows'

houses, and for a pretence make long prayers : therefore, ye shall receive the greater damnation."

Look at another case of theft, if possible, still more aggravating. An active member in a professedly evangelical church, borrowed a thousand dollars in gold, a widow's dowry, to support her declining years ; and not long after this money was secured, the borrower (a wolf in sheep's clothing!) placed the whole of his property in a position so as to prevent the poor widow from ever being able to collect a farthing of her money. Nor is this a solitary instance of barefaced iniquity in the same individual, who is living in a house richly furnished!

" Let righteous laws, for public good designed,
Chain up these wolves and tigers of mankind :
They have themselves no right to such employ,
To live like vultures—only to destroy."

Any one jewing another for the sake of obtaining an article for less than its real value (when able, at the same time, to pay the full price), is a thief. A faithful minister of the Gospel, who keeps a boarding-house to sustain his family, informed us, a short time since, that a church-member, professing great sanctity, had defrauded him out of some hundreds of dollars by jewing and screwing him down every year in the price of board! And this same jewer and screwer is in affluent circumstances, wealthy—money enough and to spare.

" Gold banished honor from the mind,
And only left the name behind."

" O man of God, flee these things."

Other boarders steal away from this beloved minister, and never pay their board-bill at all! *Stop the thief!*
STOP THE THIEF!

“He that is unjust in the least, is unjust also in much.”

A person that is dishonest in little things, is he truly honest at heart in anything? A man that will cheat you out of a sixpence, will he not as readily cheat you out of a dollar, ten dollars, or a hundred, if a suitable opportunity offer? How frequent are post-office frauds! Some seem to suppose there is no harm in cheating the Government out of a little postage. Very many in office frank letters and other articles, which they have no right to do. If our mail-bags had the gift of speech, how frequently would they cry out, “*Thief! thief!*” being burdened!

Smuggling is another species of theft. How often editors and publishers are defrauded out of their hard earned labors by seared consciences at a distance, that refuse or neglect to pay their subscriptions! Very many conceal little mistakes in their favor in reckoning or making change. If a conductor in the cars, or a stage-driver, in collecting the fare due from passengers, evidently overlooks one, does the person thus overlooked or passed by come forward voluntarily and pay the amount due? If not, he is a thief!

Some persons are guilty of retaining lost articles without advertising them or giving public notice. Are not such persons thieves at heart? How many poor

seamstresses and washerwomen are cheated out of their hard-earned pittance by landsharks, or screwed down in their wages to starvation !

Every one employing another in any service in the domestic circle, on the farm, in the mechanic-shop, on the cotton or sugar plantation, in rice-swamps, without punctual and ample remuneration for services rendered, is a thief, a barefaced thief !

“ Woe to them . . . that turn aside the needy from judgment, to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.” *Isaiah*, x. 1, 2.

“ Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered : and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. . . . Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth ; and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth.” *James*, v. 1-4.

“ Just God ! and these are they
Who minister at thine altar, God of right !
Men who their hands with prayer and blessing lay
On Israel’s Ark of light !

“ Paid hypocrites, who turn
Judgment aside, and rob the Holy Book
Of those high words of truth, which search and burn
In warning and rebuke.”

SINNING BY PROXY;

OR,

PARTAKING OF OTHER MEN'S SINS.

“Neither be partaker of other men’s sins : keep thyself pure.” 1 Tim. v. 22.

1. POSTMASTERS, under Government, are partakers of other men’s sins—sins of the nation, by opening, assorting, and delivering the mail on the Lord’s day. “Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?” *Psalm xciv.* 20. “Verily my Sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore : for it is holy unto you. Every one that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people.” *Exod.* xxxi. 13, 14.

The day being changed from the seventh to the first does not lessen, in the slightest degree, our obligation to keep it holy.

2. Those who vote for wicked rulers and officers in the city, State, or nation, not only become partakers of their guilt, but in a sense become responsible for every *act* of these ungodly men whom they have been instrumental in elevating to office !

“The wicked walk on every side,
When the vilest men are exalted.”

“When the wicked bear rule the people mourn.”
Prov. xxix. 2. “Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers.”
Deut. i. 13.

3. Sellers of intoxicating drinks, wholesale and retail, become, in no small degree, partakers of the sin, misery, and ruin of the drunkard and his family!

Fearful! What a hell *that*, where drunkards and drunkard makers meet! Distillers, grog-sellers, saloon and hotel keepers, beware! Mark well the words of Christ, “With what measure ye mete, it shall be measured to you again.”

Dealers in strong drinks find this passage literally true—the curses they impart often return tenfold upon their pates, into their own bosoms. Very many children of those who traffic in liquid death and distilled damnation become inebriates, bloated sots, and find a drunkard’s grave! Fathers, mothers, sons, and daughters, all find a common hell of weeping, wailing, and gnashing of teeth!

4. Those who rent stores, shops, houses, groves, or any property, for the sale of spirituous liquors or poisonous narcotics, are partakers of the sins of those who traffic in these poisons, as they are directly or indirectly instrumental in furthering the cause of Satan. Reader, how many church-members, think you, whose

hands are thus imbued in the blood of souls! Open your eyes, look around in our cities and villages. What! rent your house, your store, your field, your grove, for purposes unhallowed—riot, drunkenness, dissipation, or Sabbath desecration? Dare you do it, friend, for silver or gold? God will frown on this iniquity, sure as life, and hold you responsible for all the evil resulting therefrom.

5. Those who rent halls or public buildings for any sinful or unhallowed amusements, such as circuses, opera singers, theatrical performances, lewd exhibitions, naked statuary, balls, dancing-parties, rioting, licentious dissipation, &c. Not long since we knew quite a conspicuous church-member who prepared a hall, expressly for renting to frolickers and other panders to vice and wickedness!

Shameful! Man, where your piety? “Know ye not that the friendship of the world is enmity with God.” “Whatsoever is not of faith is sin.”

6. Owners of stocks in Sabbath-breaking companies, such as railroad, steamboat, manufacturing companies, &c., which companies employ these instruments in violating the commands of God, are verily guilty, even though they may be sitting demurely in God’s sanctuary at the time of this Sabbath desecration. Stockholders, be sure your sins will find *you out*.

“Thus saith the Lord: Take heed to yourself, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out

of your house on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers." *Jer.* xvii. 21, 22.

7. Those who advertise and puff infidel and licentious books, mixed publications, novels, romances, the light and frothy readings of the day, are instrumental in leading thousands into the path to hell, going down to the chambers of death, and thus become both instruments and partakers of these evils. How many, termed religious editors, are in this way *rushing* the fiery car of Satan!

Very many of these fashionable periodicals lead directly to the vilest and most corrupt and licentious reading. "Behold how great a matter a little fire kindleth!"

Satan transforms himself into an angel of light. Editors, are you aware of the mischief you are doing in giving favorable notice of these popular works of fiction?

"How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press!
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee!

8. Servants employed in the service of their masters and mistresses, partake of the sins of their employers, when they do those things on the Sabbath which God commands them not to do. During our residence in New Orleans we were shocked to hear ministers of the Gospel, while preaching to the colored people, exhort

them to be obedient to their masters, even though they required them to labor on God's holy day! "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." "Woe unto the foolish prophets." "If the blind lead the blind, both will fall into the ditch." *Matt. xv. 4.* "He that saveth his life shall lose it." "Let God be true, but every man a liar." Servants, obey your masters in the Lord, and *only* in the Lord, come life, come death.

"Oh that our God would raise up men
Whose hearts, unmoved by popular sin,
Could bear reproach, and grief, and pain,
In serving God ;
Not pride nor wealth their heart could sway,
Not learned nor great should hedge their way,
They would not fear the face of day,
But fear their God."

PROSPER? NEVER—

SAVE in business lawful, for purposes benevolent. You ought not to prosper in an evil way. It's a mercy God does hedge up your path, frown on your labors, as he did on that of Balaam. No man ought to prosper in the devil's service. Sooner or later all such will find their ill-gotten gains a moth, eating as doth a canker! Any man that traffics in rum, tobacco, and other things that poison the community, destroy health, life, peace, reputation, and salvation, will, by-and-by, rest assured, reap his reward.

REFORMERS REFORMED.

“ Be Christ my pattern and my guide,
 His image may I bear ;
 Oh, may I tread His holy steps,
 His joy and glory share !”

ARE you a minister of Christ? Not unless you are a reformer. Christ was a reformer ; so were Paul, Peter, James, and John, the holy prophets, one and all. The special mission of Jesus, the Lamb of God, to this world was to reform it—to destroy Satan’s kingdom. “ For this purpose was the Son of God manifested, that he might destroy the works of the devil.” 1 *John*, iii. 8. No one is a true Gospel minister except he be a true Bible reformer, striving against all sin, crying aloud, sparing not. No Church is a true Church of Christ, unless it is Bible reformatory—a reprover of all sin, a lighthouse, “ a city set on a hill,” “ the salt of the earth.”

“ Stand firm ! Oh, ’tis a high command,
 From which no Christian man should turn—
 If Satan presses hand to hand,
 A holy fire within should burn ;
 ’Twill shield the champions of the Lord,
 Contending for His purest word.”

“ A word fitly spoken is like apples of gold in pictures of silver.” *Prov.* xxv. 11.



FORTRESS OF GWALIOR, IN INDIA.

THE fortress of Gwalior, in India, is near the Ganges. South of this is the province of Orissa, in which is the temple of Juggernaut.

The idol is a carved block of wood, with a hideous face, painted black, and a distended, blood-red mouth. On festival days the idol is placed on a throne, that is elevated on a tower sixty feet high, moving on wheels. Six long ropes are attached to the tower, by which the people draw it along. The walls of the temple and the sides of the car are covered with obscene images, in large, durable sculptures. While the tower moves along, numbers of devout worshippers throw themselves on the ground to be crushed by the wheels.

PROXY SINS; OR, SINNING BY PROXY.

THE PARTAKER AS BAD AS THE THIEF.

“ Woe, woe to him on safety bent,
 Who creeps to age from youth ;
 Failing to grasp his life’s intent,
 Because he fears the truth.”

“ Neither be ye partakers of other men’s sins.”

1. THOSE who advertise or puff intoxicating drinks, tobacco, quack medicines, etc., are partakers of other men’s sins. It will invariably be found true in theology, and in the day of final retribution, that he who is an instrument of evil, or permits evil to exist which he might prevent, is guilty of the same, and will be held responsible for it.

2. Those who print, or employ their type and press for the dissemination of vice and intemperance in any way, are partakers of other men’s sins, and are verily guilty in the sight of God. Printers and publishers, do you say, “ We must live ? If we do not employ our type and press for sons of Belial somebody else will ? ” Say not the runsellers the same ? *Beware !*

3. Those who patronize daily, weekly, or monthly periodicals of an infidel or licentious character, are partakers of the sins of the writers and publishers of these same periodicals.

4. Ministers who write for infidel papers, popular

monthlies or weeklies, fashion-plate magazines, or in any way lend their influence to extend the circulation of these serpents in the grass, these Satans in disguise, are partakers of their sins, the guilt, and eventually the curses of these panders to vice and iniquity! Wherefore? Because they might (by taking a bold stand for God) have prevented this *avalanche* of evil that is now cursing the Church and the world!

Thousands are induced to patronize works of fiction, romance, and infidelity, simply from the fact that the name of reverend is attached by way of commendation, or to some article of theirs in these popular weeklies and monthlies! Oh, what a fearful, awful, *tremendous* retribution awaits these time-servers, lovers of filthy lucre more than lovers of God and the souls of men!

5. Ministers, churches, and church-members are awfully guilty in the sight of God, and are partakers of other men's sins, when they receive or retain in fellowship those who are known to indulge in secret or open transgression. How many unworthy members come regularly to the communion-table, unrebuked—proud, worldly-minded, covetous, selfish as Satan can make them, Sabbath-breakers, persons grossly intemperate, traffickers in liquid death and distilled damnation, narcotic poisons—tobacco-slaves, gluttons, wine-bibbers! Oh, what a fearful, tremendous, MOUNTAIN weight of guilt rests upon that church or ecclesiastical body, which winks at sin, harbors in its bosom those who say "Lord, Lord," and yet work iniquity! who flatter

themselves they are on the way to heaven, but finally will be thrust down to hell!

“Woe unto you, ye hypocrites, ye blind guides!”
“If the blind lead the blind, both shall fall into the ditch.” “There is a way that seemeth right unto man, but the end thereof are the ways of death.”

HELP SATAN, SHALL WE?

WE are frequently called upon to assist in ruining the morals of the community. Within the last week, two new soul-destroying traps have been sent us, with a request to aid in their circulation. They were both novels of the real profane stamp. This is unblushing impudence—to ask men professing to be devoted wholly to God, to lend their papers for the purpose of aiding the circulation of such corrupting trash.

Shall we, through editorial courtesy, comply with what has become almost a universal custom among editors? Far from it. When we lift our pen to widen the waves of pollution and moral death, sent over the country by these light and trashy novels, we will take down our significant motto, and throw off with it the profession of religion. We will not profess devotion to “truth and holiness,” and so directly assist the devil in his work of destruction. Such courtesy belongs not to the school of Christ.

PARTAKING OF OTHER MEN'S SINS.

GOOD RULERS AND BAD RULERS.

THOSE who vote for wicked rulers are partakers of the sins of those same wicked rulers for whom they vote, and are held responsible to God for the sins of these same rulers. Reader, dost thou believe this?

This principle in theology and God's government is true as the inspiration of the Bible. "He that is not for me, is against me." Do you *know you* are responsible, *fearfully so*, for the vote *you* cast, whether for officers of city, State, or Governor supreme? You are responsible for the man for whom you vote.

Is he a wicked man, destitute of moral principle, the fear of God? His deeds will be *your* deeds, his wickedness will be *your* wickedness, his oppression will be *your* oppression, his Sabbath-breaking, intemperance, licentiousness, and his profanity will be *yours*—placed to *your* account. His hand dipped in blood is *your* hand dipped in blood!

Beware, friend, *beware!* *how* you cast your vote—and for whom. God has given directions, clear as the noonday sun. You have no right to vote for an infidel, a contemner of God's word, a tippler, a Sabbath-breaker, or whoremonger.* For whom then? "Thou

* See the vivid delineation of Daniel Webster's character given by Mrs. Swisshelm.

shalt in any wise set him over thee, whom the Lord thy God shall choose." Well, who is he? "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers." Again, "Ye shall not respect persons in judgment, but ye shall hear the small as well as the great: ye shall not be afraid of the face of man, for the judgment is God's." Need we quote further?

"Be not partaker of other men's sins: keep thyself pure."

WICKED RULERS.

"When the wicked beareth rule the people mourn."

How many thousands are mourning at the present time in this land, in consequence of the sins of the people in electing wicked men as rulers. Think of the number of heart-broken wives and mothers, of desolate homes and starving children, made so by the accursed liquor-traffic, which is either licensed, or tolerated by law. Think, too, that this devilish work is done by those whom the people have elected as their rulers, and who thus consent to these things. But worse than all, think that nine-tenths of the professed Christians of this land will vote for men who are not only wicked themselves, but are pledged to do wickedly—even pledged to trample under foot the law of God, which requires us to feed the hungry and shelter the outcast. Shame on such professors of Christianity!



GIPSIES' ENCAMPMENT.

THE Gipsies are a wild and numerous race. They are a curse to the countries in which they live, and a terror to the farmers through whose lands they stroll. They seem utterly destitute of conscience, and boast of dishonesty as if it were a heavenly virtue. The men are horse-jockeys and tinkers, and also cheat and steal, as branches of business. The women tell fortunes, and in this way get access to houses through ignorant and superstitious domestics. They are so expert at thieving, that they will hide valuable articles about their persons while interesting their dupes about golden promises for the future. If, in their wanderings, they are denied a spot on which to pitch their tents, woe to the offending farmer.



THE MAN OF BLOOD—THE FIRES OF HELL.

PARTAKING OF OTHER MEN'S SINS.

" Woe to him that buildeth a town with blood."

MANUFACTURERS of and traffickers in intoxicating drinks are partakers of the sins of the wretched inebriates, made so by their instrumentality.

Man, are you a distiller, a retail or wholesale dealer of this devil's broth, that stupifies, brutifies, makes men devils incarnate, that beggars families and communities, that multiplies widows, orphans, and paupers, that fills jails, penitentiaries, and mad-houses? that makes the world a charnel-house, destroys souls and bodies in hell *forever!* Are you the man, the guilty one, the robber, the murderer, the bloodthirsty one?

Do you know God holds you responsible for the effects of every *drop* of this liquid—distilled damnation—for all the woe, the misery, the wretchedness, the want, and the crime? Distiller, dramseller, hotel-keeper, believest thou this? and does not thy conscience rebuke thee while dealing out the poison by the gill, quart, gallon, barrel, or hogshead?

Dost thou not know that on *thy* devoted head will rest fearful anathemas, the hot thunderbolts of Sinai, the fiery indignation and wrath of the Almighty One? Wherefore? You are the instrument, the aider, the tempter, the abettor. You make it, sell it, deal it, place it to the lips. “Woe unto him that giveth his neighbor drink.” You are the chief mischief-maker and ruiner in this hellish traffic. Friend, are you aware that the drunkard’s oaths and blasphemies are *your* oaths and blasphemies—that his cruelties, debaucheries are *your* cruelties and debaucheries? that his thefts, robberies and murders are *your* thefts, robberies, and murders? that *his* hell will be *your* hell, heated seven times hotter than is wont? Do you know this? Do you *believe* it? Certain it is, as God is a God of justice, judgment, and mercy. Wherefore? You might, so far as *your* instrumentality is concerned, have prevented this fearful catalogue of crime, misery, and death—those oaths, blasphemies, thefts, murders; those widows’ and orphans’ groans—those tears and blood. Oh, ye prison-makers and hell-fillers; ye murderers of fathers and murderers of mothers; ye manslayers; ye bloodthirsty

wretches ; on *you* rests this crushing mountain weight of guilt.

God holds you responsible ; you sin by proxy. You do and will partake largely of the sin, guilt, condemnation and *damnation* of all those miserable, besotted, bloated, degraded, beastly wretches, whom *you*, by your accursed traffic, have been instrumental in consigning to a premature drunkard's grave and a drunkard's hell!

“Go weep and howl for the miseries that shall come upon you. Your riches are corrupted, your garments are moth-eaten. Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire!”

The fate of Ahab, a Jezebel, a Belshazzar, a cruel, murderous Herod, a bloodthirsty Nero, will be a heaven, compared to the *hell* of hells which is now opening to receive you. Oh, ye distillers, dramsellers, grogsellers, hotel-keepers that deal out the poison, ye body and soul destroyers, oh, turn, *turn*, for why will you die? “*Be not partakers of other men's sins.*”

CAREFULLY compiled statistics show that sixty thousand lives are annually destroyed by intemperance in the United States.

One hundred thousand men and women are yearly sent to prison in consequence of strong drink.

Twenty thousand children are yearly sent to the poorhouse for the same reason.

[FLATTERING LIPS—THE DEVIL'S BAITES.]

“No more the sovereign eye of God
 O'erlooks the crimes of men;
 His heralds now are sent abroad
 To warn the world of sin.”

FLATTER him? Flatter no one. “The flatterer’s art betrays the heart.” Flatter a man! Praise him to his face! Speak of his good deeds in his presence! Is this safe, wise, prudent, becoming? A wise, sensible, God-fearing man abhors it, and is ready to say to the flatterer, “Get thee behind me, Satan, thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men.” Few things are more displeasing to a good man than self-adulation. “He that speaketh flattery to his friend, even the eyes of his children shall fail.”

We have nothing we can call our own. “Every good gift and every perfect gift is from above.” “Even the preparation of the heart and the answer of the tongue are from the Lord.” The greatest, the best, the most holy, the most useful men have nothing to boast of; when they have done all they can, they are still entirely dependent on God for every good thought, word, and deed.

If we have anything good or praiseworthy to say of a poor, sinful worm of the dust, say it in his absence, and not in his presence; and be sure to give God the

glory ; for God will not give his glory to another, neither his praise to graven images. "He that rebuketh a man, afterward shall find more favor than he that flattereth with the tongue." *Prov.* xxviii. 23.

A word of encouragement, now and then, may be safely dropped in the ear of the timid, the truly modest, humble follower of Jesus, but never use the tongue of the flatterer. It's poison to the soul—a subtle enemy. Many a man has lost his balance by being eulogized to his face. "Let every man prove his own work, then shall he have rejoicing in himself alone, and not in another."

"A man that flattereth his neighbor, spreadeth a net for his feet."

"Meddle not with him that flattereth with his lips."

Ministers of the Gospel, especially novices in the Christian faith and in holiness to the Lord, are almost sure to fall into this trap of Satan—be lifted up with pride and self-conceit, when flattered.

Reader, are you dead, indeed, to sin? dead and buried to the love of applause? Or are you tempted to receive honor of your fellow-beings, instead of seeking the honor which cometh from God only? *Beware!* Do everything to please God. Keep self out of sight, in prayer, preaching, praise, and testimony, in every deed of mercy and benevolence. Do all you do—in thought, word, or deed—for God ; with special reference to the glory of Him who bought you with a price, who is worthy to receive honor and glory everlasting. In

bestowing alms, deeds of charity and mercy, in contributing to the sustainment of benevolent societies, the cause of Bibles, tracts, missions, the relief of the poor and oppressed—"let not your left hand know what your right hand doeth." Be dead and buried to praise, to flatteries, to applauses, to commendations, or disapprobations in the path of duty. "Confer not with flesh and blood." Do everything to exalt the name of Jesus. Let the spring of every motive be pure. Christ says: "Take heed that you do not your alms before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven."

The most fearful judgments have come upon those who attempt to rob God of His glory. "Is not this great Babylon, that I have built?" said Nebuchadnezzar, in a spirit of self-exaltation. What now? He was driven from men to dwell among the beasts of the field, and made to eat grass as oxen. *Dan. iv. 30, 31.* Mark that wicked Herod also, who took glory to himself, and immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost. *Acts, xii. 21, 22.*

"I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." *Isa. xlii. 8.* "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." "Mind not high things, but condescend to men of low estate. Be not wise in your own conceit," &c. And, again, *Phil. ii. 2, 3*: "Fulfil ye my

joy, that ye may be like minded, having the same love being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem others better than themselves."

"When Mary chose the better part,
 She meekly sat at Jesus' feet;
 And Lydia's gently-opened heart
 Was made for God's own temple meet.
 Fairest and best adorned is she,
 Whose clothing is humility."

REPROOFS NEGLECTED.

FEW duties of the Christian profession are so generally neglected, even by sincere and earnest men, as that of reproof. Private exhortation with a wrongdoer is unfrequent, while public rebuke of public sins is still more rare. And yet it is in reality not difficult to perform. The reprover has the conscience of the offender on his side; he has the general sense of the community, the claims of propriety, and the demands of duty all with him. What he needs is "meekness of wisdom," a mild but firm representation of the wrong done, and a sense of dependence on God for strength to perform the duty, and grace to make it effectual. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." "He that rebuketh a man, afterward shall find more favor than he that flattereth with his tongue."



ARABS CAMPING OUT.

THE Arabs, since the days of the Patriarchs, have ever led the life of wandering shepherds. They live in movable tents, made of goat's and camel's hair. The care of sheep and cattle is left mostly to the women. They not unfrequently plunder without mercy all who are unable to resist them. Paul first preached the Gospel in Arabia. *Gal. i. 17.* Christian churches were subsequently founded, and many of their tribes embraced Christianity prior to the fifth century; most of which appears to have been tinctured with the Nestorian heresy.

PROXY SINS; OR, SINNING BY PROXY.

THE CHILDREN'S SINS THE PARENT'S, AND THE PARENT'S SINS THE CHILDREN'S.—THE PARENT'S LIFE THE CHILD'S LIFE.

“Be not partaker of other men's sins: keep thyself pure.”

PARENT, are you aware of it? Do you believe that you are responsible for the conduct of your children, their words, their deeds, the influence they exert for weal or for woe? That your life is their life, and their life is your life? That when they swear, you swear? When they tell a lie, you tell a lie—when they steal, you steal—when they break the Sabbath, you break the Sabbath—when they read novels, you read novels? When they follow the fashion, attend scenes of mirth, gayety, and folly, the dance, the ball-room, and the theatre, that you, in a certain sense, do the same things?

Parent, do you believe that when your children disobey God, you disobey God? When they attend the street-school, you attend the street-school—when they follow a multitude to do evil, you follow a multitude to do evil—when they speak idly, proudly, impudently, and foolishly, you speak idly, proudly, impudently, foolishly? When they set up their Ebenezer, cry, pout, and kick, saying, “I will and I won't: give me this, give me that,” that you, in amount, do the same

things? At least, are you not morally responsible for every wilful deviation from rectitude? Beloved, is not this sound theology? Thinkest thou this a hard saying—who can bear it? Try it by the touchstone of Omnipotence. “To the word and the testimony; if we speak not according to this, it is because there is no truth in us.” God be our witness, “Children ought not to lay up for their parents, but the parents for the children.” “If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” “Train up a child in the way he should go, and when he is old he will not depart from it.” “To him that knoweth to do good and doeth it not, to him it is sin.”

The responsibility of well-doing or evil-doing is on your shoulders in household duty. What your “little ones” do, you do, whether it be good or whether it be evil. When your sons and your daughters do wicked, selfish things, tell lies, swear, steal, play truant, associate with the wicked, sin as with a cart-rope, drink in iniquity as the ox drinketh water—are not these very sins, dark as they are, yours, from first to last?

We say it? Yes. Wherefore? God says it, speaks it, once, twice, three times—THUNDERS it! David found it so; Eli found it so; parents, in every instance, who disobey God in family training, find it so, every day, every hour.

You sin by proxy when those under your special jurisdiction “go astray, speaking lies as soon as born,”

kill time, say foolish things, do foolish things. Parent, every child of yours, through your faithful, godly instruction and holy example, is bound solemnly to be Jesus Christ's, unreservedly—spirit, soul, and body. Believest thou this? The work is yours. If it is out of place, God-defying, for you to be proud, covetous, earthly, sensual, attend places of sinful amusements, the theatre, the opera-house, the ball-room, the fashionable party or concert; squander precious golden moments at the card-table or checker-board, read nonsense, talk nonsense, and laugh at nonsense—is it not equally wrong and soul-destroying for your children to do these wicked things? And where rests chiefly the guilt and condemnation, if not on you? What saith the Lord, the King eternal, immortal, invisible, the only wise God?

Is it not equally lawful for you to serve Satan, the old serpent, the devil, as it is for your sons and your daughters to serve him, with arm outstretched? Is it wrong for you to violate the fourth commandment, think your own thoughts, speak your own words, do your own pleasure—write business letters, visit the post-office, the barber-shop, read the secular news, engage in worldly conversation, idle, frothy chit-chat—patronize steamboats and rail-cars, meat and milk carriers—on that day which God says “THOU SHALT KEEP HOLY?” Is it not equally iniquitous in the sight of Heaven for those under your paternal care to do the same—serve Satan with hands uplifted, God-defying?

As the parent, so the child ; as the child, so the parent—like parents, like children.

Again, look at another high-handed, outstretched arm of rebellion—the fashionable follies of the day, the gay and costly adornments, worldly conformity in dress and equipage. You, parents, may not plume yourselves like the butterfly or peacock, “ tipt-off ” in gewgaws, artificials, golden trinkets, ear-jewels, and breastpins ; spend hours at the toilet in gratifying a spirit of pride and vanity, tempt Satan to tempt you—but if you permit your children to adorn themselves with braided hair, gold, pearls, and costly array, is not the sin yours, and will not God hold you responsible for the evil consequences thereof ? *Take care !*

We might enumerate family sins, the sins of your children, sin after sin—the sins of the flesh and spirit, of omission and commission, of thought, word, and deed—no matter what the sinful indulgence or fleshly gratification may be, we lay them at your door, parent, place them to your account. There is but one law for parents and for children, for old and young. “ The soul that sinneth, it shall die.”

As it was with the neglect of Eli and David in household duty, so it is now, with increased aggravation of guilt and condemnation, as light dawns resplendently. God laid upon Eli the iniquity of his sons. Wherefore ? He did not repress their wickedness without partiality, and maintain the worship of God in purity in his own house and in the Temple. He was deemed

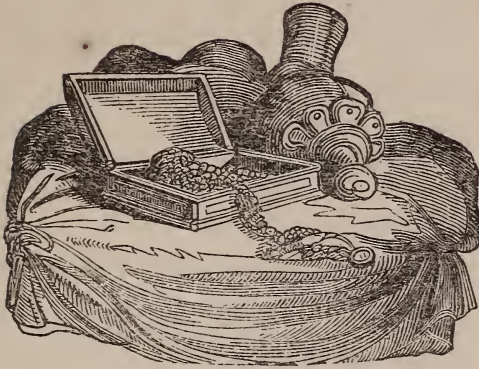
an accomplice in the crimes of his sons, because he connived at them. He knew his duty, and did it not. "For I have told him that I will judge his house forever, for the iniquity which he knoweth : because his sons were vile, and he restrained them not." 1 *Sam.* iii. 13. (See, also, 1 *Sam.* ii. 29–36.) Responsible for the sins of your children, as truly and certainly as God rules and reigns.*

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the children to their fathers, lest I come and smite the earth with a curse." *Mal.* iv. 5, 6. "For I the Lord am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me and keep my commandments." *Ex.* xx. 5, 6.

"Make your home beautiful ; sure, 'tis a duty :
 Call up your little ones—teach them to walk
 Hand in hand with the wandering angel of beauty ;
 Encourage their spirits with nature to talk.
 Gather them round you, and let them be learning
 Lessons that drop from the delicate wings
 Of the bird and the butterfly—ever returning
 To Him who has made all these beautiful things."

* Exonerate the children ? Not in the least. Eli's wicked sons were guilty, outrageously. David's also ; and they suffered the just demerits of their deeds : and so will all disobedient sons and daughters, who know their duty and do it not.

"Even a child is known by his doings, whether his work be pure, and whether it be right."



JEWELS OF GOLD, JEWELS OF SILVER.

1. JEWEL signifies a precious and costly ornament.
Gen. xxiv. 53.

2. God's children are compared to jewels. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." *Mal. ii. 17.*

3. Wisdom or knowledge is compared to a jewel. "The lips of knowledge are a precious jewel." "If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." *Prov. ii. 5.* "She is more precious than rubies : and all the things thou canst desire are not to be compared unto her." *Prov. iii. 15.*

Finally, the soul is a jewel of infinite value. Sinner, is this jewel of thine safe? There are robbers that lie in wait for thy soul constantly, and if their utmost spite can keep thee out of heaven, thou shalt never come there.

“WHERE NO WOOD IS, THE FIRE GOETH OUT.”

REVIVALS HINDERED—THE WORK OF GRACE.

“*Turn you at my reproof.*”—*Prov. i. 23.*

REVIVALS hindered. When? how?

1. Neglecting to enforce proper discipline. Achans are in the camp; Israel cannot move a step. “A little leaven leaveneth the whole lump.”

2. Variances in the Church unreconciled. “If ye bite and devour one another, take heed ye be not consumed one of another.”

3. Neglect of suitable confession or restitution.

4. Neglect of fasting and humiliation.

5. Long prayers and exhortations, without any point, pith, *soul*, or special aim.

6. A few principal members occupying most of the time in prayer and conference meetings, while others are silent, or not called upon. Ruinous!

7. For some brother to rise in the meeting and say, “There is a lion in the way, a lion!” Awful!

8. Not praying to the point, fervently, in faith, in the Holy Spirit, perseveringly, Jacob-like, saying, “*I will not let thee go.*”

9. Neglecting to bring *all* the tithes into the store-house.

10. Preaching without the Holy Spirit, point, pith, condensation, practical application, and not making every one feel, “THOU ART THE MAN.”

11. Preaching three long sermons on the Sabbath to one congregation.

12. Reading sermons instead of preaching them.

13. Preaching on popular subjects, merely to excite public attention, without special aim at holiness of heart and life, or the conviction or conversion of sinners. Quite common.

14. The *life*, out of the pulpit, not corresponding with the life *in* the pulpit. Alas, how frequent!

15. Preaching to sinners over the heads of lukewarm, worldly-minded, covetous church-members! Horrible!

16. Neglecting to break up the fallow ground thoroughly, remove every stumbling-block, and elevate the Church to a holy standard.

17. Not making every church-member feel that *he* has something to do.

18. Not removing every drone from the hive.

19. Neglect of faithful and continued pastoral and church visitations.

20. Preachers carrying on other kinds of business, and not giving their whole time, talents, and *soul* to the work.

21. Want of union—united and hearty co-operation between the Church and the minister.

22. Narcotic poisons—tobacco, opium, etc.—Though their power to excite the baser passions may not equal that of alcohol, yet their sedative effects, in destroying the sensibilities, as effectually incapacitates its victim for spiritual exercises. Though those under the in-

fluence of narcotics, or of alcohol, may appear to themselves and others quite devotional; may write, preach, pray, and exhort; it is all spurious—the offering of strange fire. God abhors it!

23. Another stumbling-block or hindrance to revivals and an onward movement of salvation is light, popular reading—works of fiction, novels, romances, fashion-plate magazines, and comicals. These are the most potent engines the devil ever planted upon the earth, to undermine the principles of virtue and subvert the morality of the Bible. They drive individuals from the sanctuary, close the Bible, alienate the heart from God, and plunge the soul into temporal ruin and eternal death!

24. Again: one great and special hindrance to revivals in our cities, is worldly and carnal excitements, “picnic religion,” sitting down to eat and drink, and “rising up to play.”

Is money to be raised for church debts, church building or repairing? for a Sabbath-school or a missionary enterprise? for the increase of the minister's salary? is money wanted to relieve the poor or for any benevolent operation? What now? How is this money to be forthcoming? In a sober, rational, Gospel way? Nay, a feast is prepared; a soiree introduced, a fancy fair, a picnic, a concert or exhibition of some kind, a donation, tea, or strawberry party, a sleigh-ride, oyster-supper, a tin or gold wedding, something to inflame the passions, excite and enlarge the appetite,

produce a little fun or vulgar merriment. These are stratagems of Satan, death, *double* death, to serious thought and reflection! Oh, what a curse, what a curse!

“Awake! *awake!* arise; put on strength, O Zion.”

“How long wilt thou sleep, O sluggard? when wilt thou arise out of sleep?”

“Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in all the earth.”

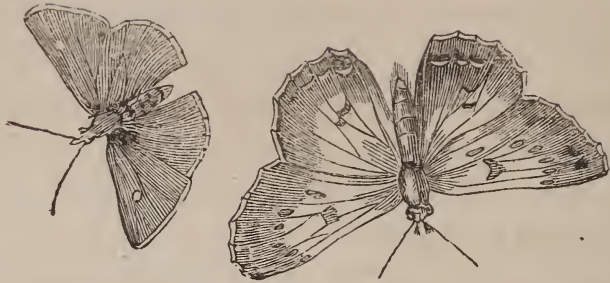
“Awake, thou that sleepest; arise from the dead, and Christ shall give thee light.” “Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way.”

“Wake, thou that sleepest: Time’s great clock is tolling
The fated hour that ends the passing year;
Life’s restless waves with fearful might are rolling,
And strewing priceless wrecks of all that’s dear.”

“Break up your fallow-ground, and sow not among thorns.” “Set up the standard toward Zion.”

“Whatever is done by a church, or by a portion of the members *for* it, should be so done as neither to sacrifice nor to obscure that which distinguishes the Church from the world. How totally fairs or tea-parties fail to meet this requirement, we need not tarry to depict. They are scenes of mirthfulness and levity, in which men can trace nothing that distinguishes the Church from the world.”

“Be not conformed to this world, but be ye transformed.”



BUTTERFLY AND PEACOCK FOLKS.

A BUTTERFLY! Yes, you are, friend, a butterfly or a peacock, and not a whit better for doing good, if so be you follow the fashions, dress gayly and costly, tip off in fine things; think more of a pretty face, a new dress, bonnet, or shawl, than you do of the Bible, the Lord Jesus, the salvation of your soul, and the souls of those around you.

You go to the communion-table, gew-gawed, jewelled, artificialled, with broidered hair, gold, pearls, and costly array, in the tip-top fashion of worldliness. Friend, is this the creed, the discipline, the articles of faith? Is it Bible—"the hidden man of the heart, in that which is corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price?" What the use of church rules, except we abide by them—carry them out practically? Without their observance they are a dead-letter; worse, they become a trap, a snare, perjury! What! vow to God, and pay not? It's blasphemy! Read Isa. iii. 16-19. Also Rom. xii. 2; 1 Tim. ii. 9; 1 Pet. iii. 3.

HINDRANCES TO REVIVALS.—CONTINUED.

“ *Why stand ye here all the day idle ?*”

“ The fields were all white with the harvest,
But the reapers were few.”

25. *Preaching without meaning somebody—away off*, to the inhabitants of the moon, or some distant planet, without special aim, object, or practical application; without bringing the truth of the Gospel *home* to every heart, every conscience. Alas! how many sermons are lost, *worse than lost*, by this milk and water, “linsey-woolsey” system, this half-hearted indefiniteness!

Did John the Baptist preach thus? When the Pharisees and Sadducees came to his baptism, what did he say? “Peace, peace,” when there was no peace? Hark! “O generation of vipers, who hath warned you to flee from the wrath to come?” *Matt. iii. 7–10.*

When some were present that told Jesus of the Galileans, whose blood Pilate mingled with their sacrifices, Jesus answering said unto them, “Suppose ye that those Galileans were sinners above all Galileans, because they suffered such things? I tell you nay; but except ye repent ye shall all likewise perish.” Every heart must be probed to the bottom, every Achan searched, every Agag and false hope slain. Awake, awake!

26. *Not keeping the track*—following up sermon after

sermon, conviction after conviction, till the fallow ground is mellowed, thoroughly broken up—till the Syrians in Aphek are consumed. Elisha said to the king of Israel: "Smite on the ground. And he smote thrice and ceased. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice." 2 *Kings*, xiii. 18, 19.

27. *The ungodly, disobedient, conscience-seared children of Christian professors*, is another special hindrance to revivals or the conversion of sinners!

What stumbling-block can be greater than the awful, horrible, heaven-daring inconsistency of parental training! Parents pledge themselves, enter into solemn covenant, ratify the same in the presence of God, angels, and men—vow, most *positively*, to train their children for God, *wholly* for God, and then trample this vow under foot, stamp it *down!* suffer their little ones to grow up in the service of Satan, play truant, drink the cup of pollution to its very *dregs!* Look at that Christian mother, decking her daughter in robes of gayety, fashion, and folly—for what? Moloch? for hell? or for heaven? For the inquiry-meeting, or for some sinful amusement, some pleasure-party—the dance, the ball-room, the foolish and fashionable concert?

Is not the course of some parents sufficient to *kill* a revival—extinguish the last spark of holy kindling?

drive away every serious and solemn thought of repentance, of death, judgment, and eternity?

Oh, woman, where is thy faith? Wilt thou murder the soul?

28. *The ungodly, reckless, conscience-seared, case-hardened children of ministers.* Oh, what tears of blood are called for! What killed the influence of Eli, the priest of God? What poured out the vials of God Almighty's wrath on his devoted head? His sons were vile, and he restrained them not. A minister may speak with the tongues of men and of angels, and what avail, so long as he violates, openly and continually, a prominent, a *special* requisition of ministerial qualification? His words fall comparatively powerless. The cry, "Physician, heal thyself," rings!

29. *Sectarianism—the many-headed monster!*

Perhaps there is no greater hindrance to the conversion of sinners, the final triumph of the gospel, than party spirit, a spirit of rivalry—"I am of Paul, I am of Apollos, I am of Cephas." What is this but selfishness, hateful and abominable in the sight of God and man, a stumbling-block over which thousands and millions have stumbled into the bottomless pit! Whenever and wherever God's people have laid aside their "Shibboleths," their selfishness, childishness, narrow-mindedness, and bigotry, united honestly and heartily in demolishing Satan's kingdom, has not God invariably poured out a blessing uncontainable?



THE VALLEY OF JORDAN.

THROUGH this valley flows the river Jordan, which overflows its banks in the spring. It was during the annual swelling of Jordan that Joshua and the Israelites crossed it. *Josh.* iii. 15. Yet the swift and swollen current was arrested in its course opposite to Jericho ; and while the waters below the city rolled on to the sea, those above it were miraculously stayed, and left in the river-bed a wide passage for the host of Israel. Twice afterward the Jordan was miraculously crossed by Elijah and Elisha. *2 Kings*, ii. 8-14. In its waters the leprosy of Naaman was healed, and the lost axe-head floated at the word of Elisha. *2 Kings*, v. 15-66. Here, too, our Saviour was baptized. *Matt.* iii. 18.

THAT SHRILL WHISTLE.

STEAM-WHISTLE, wicked, Sabbath-breaking whistle, that we hear every Lord's-day morning, on the line, ringing in our ears, piercing like a dagger to the soul! What its purport? "*No God, no God!*" openly, boldly, blasphemously defiant of the great I Am!

Notwithstanding the many warnings, the fearful, awful judgments God has sent to awaken this and the other lines, these companies still persist in fighting against God, defying Omnipotence to arms! Friends, are you stronger, wiser, and mightier than God Almighty? Have you an arm to cope with His? We tell you, nay. God has spoken to you once, twice, three times—gently, mildly, persuasively, in a still, small voice—next, he speaks thunderingly, *flashingly*, causing every ear to tingle! These judgments hitherto, though terribly fearful, heartrending, are but a mere *inkling* of what he will do, except ye repent. Gain anything, think you, by trampling in the dust God's positive precepts, his high and holy mandates? You lose tenfold, even pecuniarily, and with all, a pure conscience and life eternal!

Your everlasting welfare is at stake, your hope beyond the grave. God sends fire now, to burn up the wicked works of wicked men, and he will send fire that is never quenched, to burn up all who persistently

trample on the blood of the new and everlasting covenant. "The pile thereof is fire and much wood, the breath of the Lord, like a stream of brimstone, doth kindle it." *Isaiah*, xxx. 33. (See, also, *Ps.* i., xxix., xxx., xxxi.; *Mark*, ix. 43, 44; *Luke*, xii. 3, 5. "The wicked shall be turned into hell, and all the nations that forget God." "Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest." *Ps.* xi. 6. (See *Matt.* xiii. 10; *Luke*, xvi. 22; *John*, v. 28. The Bible is clear on this point as the noonday. Life eternal and death eternal, heaven and hell, are placed side by side. "Then shall he say to them on his left hand, Depart, ye accursed, into everlasting fire prepared for the devil and his angels. . . . These shall go away into everlasting punishment; but the righteous into life eternal."

"The soul that scorned the mandate dies,
And meets a fiery day."

Your losses already by blow-ups, smash-downs, overturnings, burnings, and rebellions in your ranks, have more than quadrupled all your ill-gotten gains on holy time, to say nothing of broken bones, shivered limbs, marred visages, and scores hurried into eternity as in a moment; and still you close your eyes, your ears—rush on like madmen, as you are!

Friends, we beg of you, stop, *stop!* this wild career. *Stop!* lay down your bloody arms of rebellion, and keep holy time quietly, peacefully, God-fearingly. Besides the impending guilt, danger, and damnation rest-

ing on you for this *outrageousness* of yours in this land of Bibles, your example is like a hurricane, a rushing, mighty tornado for evil, in our cities and through the whole line of this trespassing. By this general, open, Heaven-daring violation of God's high mandate, you scatter, widely, "firebrands, arrows, and death!" Sabbath desecration leads to every other sin. It's the letting out of waters—setting the world on fire. Look, moreover, at our horse-cars on the Sabbath. What are they doing? What a curse, oh, *what* a curse! What a terrible smash-down business of all that is pure, lovely, and of good report!

And still you see ministers, editors, deacons, class-leaders, church-members of every name, riding on these firebrands of the pit on the Lord's day, helping to push Satan's car!

SABBATH TRAINS WON'T PAY, WON'T JUSTIFY.*

"Six days shalt thou labor and do all thy work."

1. There is no necessity whatever for running cars on the Lord's day. The travelling public do not require it. Such is the rapidity of the cars, any point of destination may be reached in six days. Consequently, any pretext for breaking God's law is removed.

* The stables on Fourteenth-street, belonging to the Fulton Ferry and Bleecker-street Railroad, were consumed by fire February 5, 1866, and seventy horses burned to death. Loss, \$40,000. Was not this a voice from the Eternal, "My Sabbaths shall ye keep."

2. God's displeasure is strikingly manifested against those who openly desecrate holy time. When do the most fearful and frightful accidents happen on railroad cars and steamboats? Mark well, God has spoken, once, twice, three times—yes, many times, in *thunder tones*, “KEEP MY SABBATHS.”

3. Sabbath trains will not pay, because this trampling God's law in the dust outrages common sense, good feeling, every just and holy principle. Every man, woman, or child, possessing the least spark of justice and conscientious rectitude, cries out from the bottom of the soul, “Stop this desecration, this open daring, God-dishonoring violation—*stop it!*”

4. Men employed on railroads need rest, at least one whole day out of seven. No class of laborers need it more. It is foolish, wicked, suicidal, downright madness to overwork railroad men! The loss of rest, sleep, and the overtaxing of the body, tend to the most fearful results—the loss of property by millions! yes, the precious lives of thousands!

It is right, the interest, the duty of all railroad companies to have nothing to do with running trains on the Sabbath.

“THE righteous man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness.” *Prov. xxi. 12.*

LOTTERIES, THE WORK OF SATAN.

“ Doing evil, that good may come.”

LOTTERIES tend fearfully to demoralize society, by engendering a gambling spirit in the young and in all classes, which does not stop here, but draws them into the gaming-houses and all the haunts of dissipation.

And while some good men have been engaged in these undertakings, yet too often designing men have taken advantage of the credulity of the people to swindle them.

The only safe plan is to always do right, and then we will not have to sorrow over the results of our example. Not only are these lotteries now encouraged in many quarters, but actually defended as right. But let any man examine the motives which prompt him to buy a ticket in a lottery scheme, and he will find it *a desire to obtain something for which he gives no equivalent.* Wherein does this differ from the motive that controls the thief? Both are a breach, in the sight of God, of the eighth commandment, and we trust that Christian men, at least, will discourage all such schemes, whatever may be the pretence on which they ask your favor.

No one can deny that the mental passion for gambling is as terrible and as destructive as the physical appetite for strong drink; and they are, to a great extent, concomitant or supplementary, one of the other.



SQUARE IN DUBLIN.

WE introduce this engraving with special reference to the lovely Charlotte Elizabeth, who held the pen of a heavenly writer, and whose soul was alive—on fire—for a pure gospel.

Many of her earliest and sweetest days were passed in Dublin. We commend her numerous writings—they are “apples of gold in pictures of silver.” Her early life was marked with numerous hairbreadth escapes. Well-nigh, again and again, her steps took hold on hell! But God, in mercy, snatched her from the burning flame! First, popery, or Satan himself, robed as an angel of light; then, the fascinations of a wicked, licentious Shakspeare! She tottered on the verge of everlasting death by poring over the pages of this bewitching author! (See her “Recollections,” pages 28 and 29.) Hear her speak, open her own blessed lips. Though dead, she yet speaks, and will speak, forever and forever!

“I became entangled in a net of dangerous fascination. One evening my brother was taken to the theatre, while I, on account of a cold, had to stay at home. To compensate for this, I was permitted to read the play to him; and that play was ‘The Merchant of Venice.’ I will not dwell upon the effect. I had already become fond of such theatrical spectacles as were considered suitable for children—pantomime and broad farce. I, like a child, gazed upon the glitter and enjoyed the bustle; but now, seated in a corner, all quiet about me, and nothing to interfere with the mental world, I drank a cup of intoxication, under which my brain reeled for many a year. The character of Shylock burst upon me, even as Shakspeare had conceived it. I revelled in the terrible excitement that it gave rise to; page after page was stereotyped upon a most retentive memory without an effort, and during a sleepless night I feasted on the pernicious sweets thus hoarded in my brain. Pernicious, indeed, they were; for from that hour my diligence in study, my docility of conduct, everything that is usually regarded as praiseworthy in a child, sprang from a new motive. I wanted to earn a reward; and that was no longer a sweet story from the Bible, but permission to carry into my retreat a volume of Shakspeare. Reality became insipid, almost hateful to me; conversation, except that of literary men, a burden. I imbibed a thorough contempt for women, children, and household affairs, intrenching myself behind invisible barriers

that few, very few, could pass. Oh, how many wasted hours, how much of unprofitable labor, what wrong to my fellow-creatures, what robbery of God, must I refer to this ensnaring book! My mind became unnerved, my judgment perverted, my estimate of people and things wholly falsified, and my soul wrapped in the vain solace of unsubstantial enjoyments, during years of after sorrow, when, but for this, I might have early sought the consolations of the Gospel. Parents know not what they do, when, from vanity, thoughtlessness, or over-indulgence, they foster in a young girl what is called a poetical taste. Those things highly esteemed among men, are held in abomination with God. They thrust Him from His creatures' thoughts, and enshrine a host of polluting idols in His place."

Shakspeare's morality seldom rises above the supreme selfishness of the heartless world, and often sinks into its grossest forms. He has exhibited ambition, avarice, revenge, jealousy, and all the grovelling passions of the human soul, with all the skill of art. The tendency of nearly all his writings is to quicken into inordinate and morbid activity that faculty which phrenologists term amativeness, already strong enough to need firm and wise restraint.

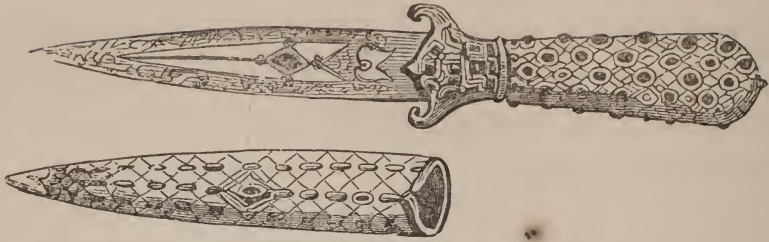
What a sink of pollution, vulgarity, and licentiousness is the "Merry Wives of Windsor!" His powerful and exciting delineations of love have, without doubt, ruined many a soul. If those instances were recorded where the works of Shakspeare have had an influence,

either directly or indirectly, in exciting the passions to such an ungovernable strength, that men have been led into crime and misery, what an account would be placed to their score!

Friends of truth and love, when we look at this subject in its true light, in view of eternity, of heaven, and of hell—of glory eternal or of misery everlasting—is it not marvellously strange that professed disciples of Jesus—ministers of the Gospel—should place the unfruitful works of darkness, the very devil himself, in the hands of the rising age! God of grace and of mercy infinite, open these blind eyes and unstop these deaf ears, ere they go down to the pit! “Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!” *Matt.* xviii. 6, 7.

TAKE UP THE STUMBLING-BLOCKS.

WHEN? Before a revival, or after? God says, “Cast ye up, cast ye up—*prepare* the way.” Mark well, “*prepare* the way.” The first thing is, then, to take up the stumbling-blocks, repent, make restitution, remove the errors, corruptions, wicked contentions, and back-bitings.



SIN A DAGGER—TERRIBLE!

HAVE you not felt it, reader, piercing your inmost soul? “Sin is a dagger, more fearful than the dagger of Ehud, which had two edges, of a cubit’s length.” *Judges*, iii. 16.

Bitter to sin—more bitter than death. The rebel angels found it so; so did our first parents; so did Jacob, Moses, David, Solomon, Peter. The redeemed soul feels it keenly, heart-piercingly. Every one having tasted the sweets of redeeming love, sees clearly how hateful, abominable, God-dishonoring, soul-ruinous, soul-damning sin is. It’s the serpent’s bite, the adder’s sting. It crucifies the Lord of glory afresh, drives the cruel nails, poises the bloody spear! Oh! what pangs of remorse does sin bring upon a consecrated soul! It is like a dagger!

When Christ looked on Peter, after his denial of him, he went out and wept bitterly. “Even the smallest transgressions,” says Madame Guyon, “cannot fail to separate from God. The wretchedness it produces is inexpressible. An unguarded look, a hasty word, cost me bitter tears.”

DRAGGING AND LAGGING.

IT IS THE DRAGGING THAT KILLS FOLKS.

“The letter killeth, but the spirit giveth life.”—2 Cor. iii. 6.

It is the dragging that kills so many, not preaching or hard study. The machinery is not oiled by the grace of God—the Holy Spirit’s sanctifying influences. Consequently, students, editors, ministers of the Gospel, superannuate, drag out a wretched imbecile life. It is the “*dragging*” that kills them, does the mischief—the lack of soul, spiritual life, holy unction, animation, power with God, the tongue of fire, the not breathing the life apostolical and pentecostal. Did Paul, Peter, James, or John retire from their fields of labor till they had fought the good fight, finished their course with joy? Preaching in the Spirit with power from on high is healthy work—the more of it the better. Instance the immortal Wesley, whose whole life was on the perpetual stretch for glory till threescore and ten. Who ever labored harder, studied more intensely, preached more constantly? He could preach three times daily, with soul kindled to a flame, year in and year out, and then mount up on eagle’s wings, or as Elijah in a chariot of fire, to receive a crown that fadeth not. His eye, like that of Moses, was not dim, nor his natural force abated.

The same is true of Whitfield, the Tenants, and other evangelists on mercy’s wing.

George Muller, of Bristol, England, at the head of the Orphan Asylum, is another bright specimen of faith on faith, grace on grace, high as heaven; his *whole being* is on the altar, Christ Jesus forever and *forever!*

Look at President Finney, preaching all the winter, all the summer, at home and abroad; in connection with his theological teachings, his domestic and pastoral duties. Worn out? He grows younger every day, more vigorous. Preaching is his meat and his drink. Mark his incessant labors. Preach? no end to his preaching, praying, and exhorting, no cessation day and night. This fighting the battles of the Lord is for life. Multitudes bow the knee to King Immanuel every year through his instrumentality. God is with him, gives him health and strength of body, mind, and soul. Why is this? There is no dragging. "Where the Spirit of the Lord is, there is liberty." It's this dragging and lagging that kills everybody. Did Paul, superannuate, break off, keep holiday, visit the Springs, Catskill, Peekskill, Niagara, or cross the Atlantic? His soul was on fire, he flew on wings of love. Nothing so surely and speedily exhausts all the powers of our being as this dragging; it's death in the pot! In some congregations it is drag, *drag*, DRAG! nothing but drag! It's drag on the Sabbath, in the lecture-room, prayer and conference meeting! Oh, what a killing state! awful! No marvel ministers need rest—lock the doors of the sanctuary and run for life! Let the Church arise, put on strength, come to the help of the Lord

against the mighty, live for God, consecratedly, unre-servedly, be filled with the Spirit, war a continual warfare against the prince of darkness, *rush* for God's glory in the salvation of sinners. What now? any dragging or killing?

"The Morning Star" says: "It is the monotony that kills off ministers, not the work that wears like the regular recurrence of tasks. The mind and body fall into a state, in which it may be said of them they *labor*, not *work*. Right in the old field of *labor* let a revival spring up, and the *laboring* minister begins to *work* at once. The monotony is broken. His spirit is refreshed. His soul is baptized afresh. He is eager to receive the multitudes that perish like sheep without a shepherd. His mental development in a few days proceeds as much as it has done for years. His mourning is put aside. His vacation is at an end. But he is more *re-cruited* than any vacation before ever recruited him.

"Oh, for the living flame
From His own altar brought,
To touch our lips, our souls inspire,
And win to heaven our thought!"

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and poor meet together; the Lord is the maker of them all. A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." *Prov. xxii. 1-3.*



WATER-SKINS, OR GOAT-SKIN BOTTLES.

THESE are made by stripping off the skin of a goat or kid, from the neck downward, without ripping it, only cutting off the legs and the tail. The hole left by one of the forelegs answers the purpose of a spout, while the rest are tightly sewed up. It is filled by the neck, which is afterward tied, like the mouth of a sack. Into this vessel is put water, or milk and wine, which are kept more fresh and sweet this way than they can be in any other. They are used, indeed, to carry almost every kind of provision. Such were the wine-bottles, old, and rent, and bound up, of the cunning Gibeonites. *Joshua*, ix. 4.

These bottles our Saviour had in view, when he said, "Neither do men put new wine into old bottles, else the bottles break and the wine runneth out, and the bottles perish." *Matt.* ix. 17.

COLD WATER MAN'S BEST DRINK.

“Water! water! sparkling, pure,
 Giveth Nature everywhere;
 If you drink it, I am sure,
 It will never prove a snare.”

“WATER, pure and unmixed, is, beyond all question, the best and only natural drink of man, as it is the only drink of every other living being. It should be drank only when nature calls for it by the feeling of thirst, and then slowly and temperately until the thirst is quenched. Follow the example of the animal creation, and do not stop eating to wash the food down with water. If man would live entirely upon fruits, which make the purest and best food, he would feel no thirst, and need no drink. The juices of the fruits would supply a sufficient quantity of water in its purest possible form.

“Of drinks, I know but one which nature owns
 As wholly suited to her several wants;
 And this is WATER. Cold and unconcoct
 With heat or other mixture, I would give
 It fresh and sparkling from its crystal font
 To quench the thirst of everything that lives.

.
 All other forms of liquid aliment,
 So called absurdly, can be good for man
 No further than the water they contain.
 Why mix it then with drugs of foreign growth,
 Coffee and tea, and other stimulants?
 Why roam the world for base ingredients

To mix with that which God has made so good ;
Unless to give the stomach harder toil
And labor of digestion—or unless
To plant the germs of malady and death ?”

“Water,” says an eminent writer, “is the liquor which God the eternal brews for his children. Not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded with the stench of sickening odors and rank corruption, does your Father in heaven prepare the precious essence of life—the pure cold water. But in the green glade and grassy dell, where the red-deer wanders and the child loves to play, there God brews it ; and down—down in the deep valley, where the fountains murmur, and the rills sing ; and high on the mountain-top, where the naked granite glitters like gold in the sun, where the storm-clouds brood and the thunder-tones crash ; and far away out on the wide, wide sea, where the hurricane howls music, and the big waves roar the chorus, ‘sweeping the march of God ;’ there he brews it, the beverage of life, health-giving water. And everywhere it is a thing of beauty ; gleaming in the summer rain, shining in the ice-gem, till the trees all seem turned to living jewels, spreading a golden veil over the setting sun, or a white gauze around the midnight moon ; sporting in the cataract, sleeping in the glacier, dancing in the hail-shower ; folding its bright snow-curtains softly about the wintry world ; and weaving the many-colored iris, that seraph’s zone of the sky, whose woof is the

sunbeam of heaven, all checked over with celestial flowers by the mystic hands of refraction. Still always it is beautiful—that blessed life-water! No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquor-glass; pale widows and starving orphans weep not burning tears in its clear depths; no drunkard's shrieking ghost curses it from the grave in words of eternal despair! Speak out, my friends, would you exchange it for that demon's drink—alcohol?"

HAS THE OFFENCE OF THE CROSS CEASED?

DOES not our Saviour tell us, all that will live godly in Christ Jesus *shall* suffer persecution? How is it, then, that the offence of the cross has ceased? How is it that some ministers can preach the Gospel year out and year in, and experience no persecution? Is it because there are no sins to rebuke? or is it because they keep back part of the price—shun to declare the whole counsel of God? The world's definition of a good man is, "he has no enemies." But what saith the Saviour? "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets," not the true prophets. Is it because there are no sins to rebuke? Would to God it were so; but let a man step forward into the front ranks of reform, attack all the popular sins of the present day, and he will find a host to rise up against him, and persecution will rage.

INTEMPERANCE IN EATING.

“ ‘ Give us this day our daily bread,
 And pies and cakes besides ;
 To load the stomach, pain the head,
 And choke the vital tides.’ ”

1. INTEMPERANCE is a crime against ourselves. No man has a right to do anything unworthy of himself, or to injure himself. God gave us a soul, and we can make it beautiful. It is a crime to tarnish it.

2. Intemperance is a crime against others, against all whom we can influence.

3. It is a crime against God.

It is a wicked waste of time and money, a consuming God's bounty on lust, that ought to be expended in doing good. Health is sacrificed—a pure conscience. Every one is solemnly bound to redeem time, study the strictest economy and simplicity in his dietetic habits. Every moment of time, every farthing of God's money that can possibly be redeemed by rigid self-denial, by strict, uniformly temperate habits, should be redeemed for purposes of benevolence, deeds of charity and mercy.

Beware, ye time-killers, ye consumers of God's bounty on lust, the gratification of a depraved, carnal appetite ; take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so the day of retribution come upon you unawares.

“ Voluptuous man ! sated with nature’s boons,
With dishes tortured from their native taste,
And mad variety, to spur beyond
Its wiser will the jaded appetite !
Is this for pleasure ? Learn a juster time ;
And know, true temperance is luxury.”

We eat too much, more than our stomachs can well digest ; and for it we are duly punished. When the stomach is imposed on, it sooner or later rebels, and disease is the consequence—disease in its most disagreeable form, dyspepsia.*

There are more people who destroy themselves by eating, than by drinking alcoholic stimulants. What shall we say of the stomach debilitated by its continued efforts to reduce the enormous masses of food, half masticated, that are forced into it for a momentary gratification ? Can we expect the blood to be pure or the stomach sound, that is treated three or four times every day with unhealthy indigestibles ? If you want to stupify a brilliant mind, stuff the stomach ; but if you want it to do work so that its corruscations may

* Mankind, not only the sick, but those in health, need to learn that the laws that relate to our physical existence are as inexorable and certain in their operation as those that govern the planets in their orbits. Many are suddenly prostrated by partaking of food in improper quantities or of poor quality. Very few are aware of the deleterious effects, even upon the healthy constitution, of the habit of partaking habitually of unhealthy food, or of overtaxing the digestive organs by over-eating or eating too frequently. Very many there are, to use a homely expression, “ who dig their graves with their teeth.”

be seen of men, let the body be nourished with light, pleasant food, that is thoroughly masticated before it is finally deposited for assimilation.

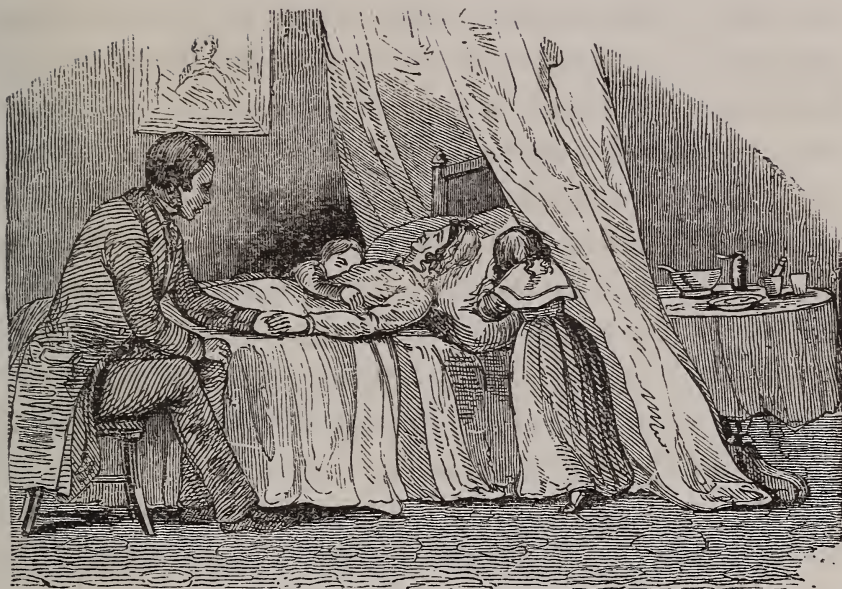
If you would live long and be exempt from disease, resolve, "henceforth and forever," to eat just food enough to sustain life, and no more. In other words, eat to live, and not live to eat.

"Life's hours are short and few,
As transitory as the morning dew."

"'Tis meet that they should be
Well spent ; for oh ! if wasted, they but bring
A present cloy, and, for their closing time,
Treasure remorse, the spirit's deathless sting."

A French writer is represented as calling dyspepsia "the remorse of a guilty stomach." Paul understood this, when he said, "I keep my body under, and bring it into subjection : lest that by any means when I have preached to others, I myself should be a castaway." 1 *Cor.* ix. 27. "He that striveth for the mastery is temperate in all things."

Much of our conduct depends, no doubt, upon the character of the food we eat. Perhaps, indeed, the nature of our meals governs the nature of our impulses more than we are inclined to admit, because none of us relish well the abandonment of our idea of free agency. Bonaparte used to attribute the loss of one of his battles to a poor dinner, which at the time disturbed his digestion. How many of our misjudgments and errors may be owing to a cause of the same character !



SICK FOLKS, AND FOLKS NOT SICK.

DRUGGING AND KILLING BY INCHES.

“Arise and walk, take up thy bed !
 At once he did as Jesus said,
 And from disease was free.”

SOME there are who question the propriety of drugging the stomach to expel disease. Medicine itself produces disease. The stomach was made to receive and digest nutriment, not drugs. These are, therefore, unnatural and unfitted to that important organ of the animal economy. When the physical machinery becomes deranged, strange that by re-deranging it with drugs we may put it in order ! When one is sick, the philosophy seems to be—make him sicker, that he may

get well ! This notion is akin to that of the Pharisees, who said, " This fellow doth not cast out devils but by Beelzebub the prince of devils,"—that is, he cast down one evil spirit to cast another out ! So the old doctor casts down a fearful disease, in the shape of drugs, to cast another, often much less dangerous, out ! This old theory, standing alone, with few if any facts to sustain it, is passing away, and well may the world rejoice. Even Dr. Franklin laid the foundation for this reformation, when he wrote among his proverbs, " God cures, and the doctor takes the fees."

But many say of us, who refuse to force poison upon the stomach, " You reject means." Nay, verily. We only ask, are these nostrums good means of restoration ? To us they seem to be means of increased disease and death, rather than health and life. The world has been, and still is, full of sophistry on this point. Everything claiming to be means is not genuine. Reason would, that we inquire into the facts of the case ere we swallow that which our erring fellow-men may call a good medicine. Sometimes the best means to accomplish an end—is to do nothing. Certainly, a good way always to begin, is to " cease to do evil." Then may we " learn to do well." One of Paul's means to relieve the affrighted jailer was, " Do thyself no harm." An experienced horticulturist in Northern Illinois once remarked, that the way to grow peaches in that cold latitude was " not to try." By this he meant, don't cultivate, and hasten the growth

of the tree; but let the grass, briars, etc., retard and harden it, that it may endure the winter and blossom late in the spring. So, it not unfrequently happens that officiousness at the sick-bed is the means, not of relief, but aggravated pain, and even death. One thing, at least, must be evident, that credulity, not intelligent faith, seizes upon a nostrum simply because an interested ignoramus calls it a cure-all. Not less evident is it, that the afflicted who decline drugs, do not, of necessity, ignore means. The Lord can bless the simplest means, or no means, for our restoration. Never rely on means or an arm of flesh for a cure, but on God, the giver of all good. "Every good and every perfect gift is from above."

All means, all doctors are unavailing, without the accompanying blessing of the Most High. Wait on God; seek wisdom from above. "Without me," says Christ, "ye can do nothing." "In all thy ways acknowledge Him, and He shall direct thy paths." Reader, are you ill? What now? Speed, post-haste, to an earthly physician? Stay, mortal, *stay!* ask God what to do; ask counsel first of Him in whom you live, move, have your being. Honor God, and God will honor you. Why was God displeased with King Asa in the thirtieth year of his reign, when his "disease was exceeding great?" Because, *in* his disease, "he sought not to the Lord, but to the physicians." (See 2 *Chron.* xvi. 12.)

THE STOMACH—THE MIND—THE SOUL.

TEMPERANCE IN ALL THINGS.

“Oh, madness! to think the use of strongest tea,
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong beyond compare,
Whose drink was only from the liquid brook.”

MILLIONS on millions are expended on tea, that might go and *should* go for salvation, light spiritual, light everlasting. Multitudes are as much in bondage, and perhaps as great slaves to tea or coffee, as others are to strong drink and tobacco!

Wesley says: “After talking largely with both men and women leaders, we agreed it would prevent great expense, as well of health as of time and of money, if the poorer people of our society could be persuaded to leave off drinking tea. We resolved ourselves to begin and set the example. I expected some difficulty in breaking off a custom of six-and-twenty years’ standing. And accordingly, the three first days my head ached, more or less, all day long, and I was half asleep from morning to night. The third day, on Wednesday, in the afternoon, my memory failed almost entirely. In the evening I sought my remedy in prayer. On Thursday morning my headache was gone; my memory was as strong as ever; and I have found no inconvenience, but a sensible benefit in several respects, from that very day to this.”

“ He liveth long who liveth well ;
 All other life is short and vain :
 He liveth longest who can tell
 Of living most for heavenly gain.”

Man knows not, nor ever dreams, how constantly the goodness of his Creator is acting to redeem him from the effects of his transgressions! When the day is spent in continued abuses of his body—in the habitual violation of the laws of life—and when night comes, and he is lost in sleep, and ceases from his sins—and though the hand of God, in unremitting kindness and parental mercy, directs and urges those renovating processes of the vital powers, by which the injuries his system has received from his vicious practices are so nearly repaired that he awakes and rises to another day, and feels as fresh and vigorous as at yestermorn—yet he *will not* believe that tea, tobacco, alcohol, and other poisonous and improper substances which he indulged in yesterday, did him any harm ; and thus, for the benevolence of God, who watches over him with unceasing care, and by every means which can be brought to act upon his moral susceptibilities, endeavors to reclaim him from his sins, he only returns that strange perverseness, which, in disobeying God, destroys himself.

Physiology, the laws of life and health, should be taught in our schools, first, midst, last, always.

“ I wonder how such folks can say
 They have religion every day,
 And love the Lord, and love to pray,
 When they His money throw away.”

THE WORLD UPSIDE DOWN.

A SLAVE TO THIS, A SLAVE TO THAT.

“‘Break every yoke,’ the Gospel cries,
 ‘And let the oppressed go free;’
 Let every burdened captive rise,
 And taste sweet Liberty.”

YOUR tea, brother, are you not as much a slave to it as the tippler is to his morning dram, his wine-cup, or brandy-bottle, or as the tobaccomonger is to his pipe and his quid? “Does this affect my salvation?” Salvation, indeed! Talk about salvation, meanwhile wedded to an evil habit—the lust of appetite. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?” *Rom. vi. 16.*

“Every man that striyeth for the mastery is temperate in all things. And if a man also strive for masteries, yet is he not crowned except he strive lawfully.” *2 Tim. ii. 5.*

Whence your fidgety and rickety spells, your often doubts touching your safe and joyful “admission into the everlasting kingdom?” Your nervous system is affected injuriously by the use of this narcotic, to which you are a slave! The taste or habit of tea-drinking is unnatural, and acquired, as much so as a relish for the intoxicating bowl, or the vile “Indian weed.” Look at your example, also; consider the millions expended to

gratify a perverted taste, worse than useless, that ought to go to build up the Redeemer's kingdom, not Satan's; to save souls, and not destroy them. Brother, break loose from this tyrant, and be a freeman. What! preach to sinners to repent, put away their evil deeds, be "temperate in all things," and yourself a bond-slave—an idolater! Awful! "Physician, heal thyself." "Thou that preachest a man should not steal, dost thou steal?"

Mothers, what are you doing? allowing your "little ones" to sip their tea at meal-times, acquire a vicious habit that will prove a curse in time and jeopard their souls eternally! Stop! *stop!* this wickedness; stop and think before you further go.

Little folks, one word to you, and we are done. What say you? with the "Try Company?"

"No tea nor coffee do we drink,
Tobacco we despise;
And liquor as a beverage
Ne'er comes before our eyes.

"So we're a happy, healthy band,
Our minds are bright and clear;
No awful dreams at night we have,
And tremor we don't fear.

"We have escaped from Satan's snares—
In this respect at least;
And while others go to early graves,
We still remain to feast."

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." *Prov. xxi. 23.*



ON! ON!

TAKE the aggressive? By all means. On, *on!* load and *fi e!* storm the fort!

It will never do to stand merely on the defensive. The age of "apologies" is past. Cunning opponents still martial their difficulties, and would have all work pause until they are answered. No such thing. *De-fend* is well enough; but *attack* is better. We have a thousand salient points in the world's folly and sin, and we are to assail them in front. "The army that stays in its trenches is a beaten army," according to a great master of the art of war; and the same is true of a Church and a minister. The great Fathers, Reformers, and Preachers were all aggressive. Charge! *charge!* is the word all along the line.

A TRAP OF SATAN, OR SATAN'S TRAPS.

TAPERING OFF, QUITTING BY DEGREES—OR SINNING LITTLE LESS
TO-DAY, LITTLE LESS TO-MORROW.

“The moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here;
Thus flies a week—a month—a year!”

TAPERING off are you, reader—quitting sin gradually, little by little; giving up your pride, covetousness, self-will, worldly conformity, pleasure-seeking, foolish talking and jesting, by degrees—little by little? Swearing a little less, stealing and defrauding a little less, lying, deceiving, and playing the hypocrite a little less to-day and a little less to-morrow, and so on? Is this Gospel? Is there the slightest apology for sin of any kind, or the least particle of license granted to indulge it a single moment, in the Bible, from Genesis to Revelation? All the precepts recorded in the holy Scriptures, touching repentance, faith in the Lord Jesus, and a holy life, are in the present, NOW. “*Now* is the accepted time, now is the day of salvation.”

“Lose this day loitering—'twill be the same story
To-morrow, and the next more dilatory;
The indecision brings its own delays,
And days are lost lamenting over days.”

This tapering off, or quitting evil habits of any kind, little by little, is the last and most uncertain way of all others. How many have tried it again and again, and as

often found themselves more deeply involved in guilt and thralldom than before. Some try to taper off from the use of intoxicating liquor, the poisonous "Indian weed," strong tea and coffee, and the effort is almost invariably vain and futile. Some quit chewing the vile narcotic, and try to taper off with the pipe or cigar, and soon they find themselves slaves to both. Friend, beware of this trap of Satan. Never was there a more subtle and successful snare than this; the devil, sin, and the un-renewed heart are always pleading for a little more time.

"There is a little mischief-making
 Elfin, who is ever nigh,
 Thwarting every undertaking,
 And his name is BY-AND-BY.
 'What we ought to do this minute,
 Will be better done,' he'll cry,
 'If to-morrow we begin it—
 Put it off,' says BY-AND-BY."

"All delays, half-hearted resolutions, and half-way reforms are so many triumphs to our enemies; for while they encourage us to hope for victory, they only deceive us and make us think we are doing something when we are doing nothing. '*Break off your sins,*' is the language of the Bible, 'cease to do evil'—make speedy and thorough work of it. The man who says he will *try*, or is only trying to cease from an evil habit by a gradual process, is not more than half resolved on quitting. A full and hearty determination to quit now—to touch not, taste not, handle not, henceforth and forever, at every risk, is more than half the

work of reform from any evil. Sin cannot be tampered with—we must make an entire break with it, or be overcome by it.”

“Be earnest—stop not, no delay—
Act in the present hour :
 Yea, act; and acting, humbly pray
 That God would give thee power.”

Now is the accepted time. Do it now; break loose from Satan’s chains *now*. There is no apology for sin a single moment! Cease to do evil, learn to do well—when? Repent of your sins—when? Believe on Jesus—when? Oh, man, make *haste*, speed! Make *haste*, run! Fly on wings of obedience; delay not; death is at the door; to-morrow you may be in hell!

“’Tis not the want of time, nor means, nor good intent,
 That has these millions to perdition sent;
 But ’tis the Siren, who, his victim to betray,
 Persuades, with honeyed words, *repentance to delay.*”

ANGELIC PERFECTION.

Who ever saw it, who believes it? Angelic perfection belongs to angels—Christian perfection to Christians. “This is the will of God, even your sanctification.”

Do not confound angelic with Christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy, do not belong to Christian, but to angelic perfection.

WHAT A LIE! WHAT A LIE!

AWFUL! What! talk about growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and at the same time disobey God, neglect positive and known duty! Oh! oh! what presumption—heaven-daring! Man, how dare you face the Almighty thus? Are you not afraid of His thunderbolts? the lightning flash of His hot displeasure? Grow in grace with up-lifted arm of rebellion stiff-neckedly! Shocking!

Friend, you are not even in a justified state; every step of yours is retrograde, down, *down*, DOWN, instead of up and on, up and on!

No one can possibly be growing in grace, advancing a single step heavenward, or be in a justified state, while disobeying any one of the divine precepts. “The little foxes destroy the tender vines.”

“A little theft, a small deceit,
Too often leads to more.”

“He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.”

“Little things—ay, little things,
Make up the sum of life.”

Justification presupposes obedience in all things, a walk and conversation strictly Gospel, the peace of God passing all understanding. Justification is grace, mighty, superabounding, all-conquering! “Therefore,

being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." *Rom. v. 1-5.*

Reader, think you that growing in grace is a gradual sanctification? becoming less and less sinful? sinning a little less to-day, a little less to-morrow? Any Gospel here? When and where does God palliate sin, or countenance it, in His Book of books, from Genesis to Revelation, an instant? Breaking off sin entirely by righteousness is a *now* business—henceforth and *forever* "cease to do evil, learn to do well." When?

President A. Mahan, in his "*True Believer*," remarks thus: "Growing in grace does not, as is commonly supposed, imply progressive sanctification; that is, that we continually become less and less sinful, and in a corresponding degree more and more holy.

"This I infer from the following reasons:

"We have, according to this construction of the command 'grow in grace,' a positive precept in the Bible to give up sin gradually, and consequently prohibiting our giving up sin all at once. To become by degrees less and less sinful, is to give up sin gradually. If this is the meaning of the command 'grow in grace,'

we have a positive precept requiring a gradual, and, of course, prohibiting an immediate renunciation of all sin. Who can believe that the Bible contains such a requirement as this? On this supposition the precepts of the Bible are directly contradictory the one to the other. For we have many precepts requiring us to renounce *all sin* at once and forever. Who can suppose that an inspired apostle has been guilty of the absurdity of requiring us to become less and less sinful? We must continually grow in the grace and knowledge of Christ, or lose the degree of grace already possessed. Life is a continued growth in holiness, with all of its appropriate accompaniments. We must be more and more blessed in Christ, or we cannot continue to be blessed in Him at all. We must abound in love more and more, or lose what we have already attained. The moment we become stationary, the love of God ceases to be 'shed abroad in the soul by the Holy Spirit that is given us.'

"To aim to grow in grace, in any sense which implies a gradual renunciation of sin, is nothing but a growth in sin itself. Thus it is that the doctrine of imperfection has perverted the conceptions of the Church in respect to the most important truths and principles of the Gospel, and has left her in the snare of the devil."

LIARS!—"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."



TRAINING LITTLE FOLKS FOR JESUS.

“Train up a child in the way he should go, and when he is old he will not depart from it.”

THAT’S the way, parents, “The way the holy prophets went.” “I can’t,” say you? Yes, you can, if you will: God says so; and what God says is true, invariably and forever! Can’t obey God in household duty?

False! We say you can. Joshebed did; Abraham did; Hannah, the mother of Samuel, did; Zacharias and Elizabeth did; the mother and grandmother of little Timothy did—and multitudes since their day. God holds you to it. Life, death, salvation, damnation, heaven or hell, knock at your door. What, profess holiness to the Lord, and your children on the way to hell? Oh, oh! “Charity begins at home.”

Home-work first, home-work all the time. Perfect love, indeed! Why not, then, set your own house in order; begin where all perfect love begins; keep the family altar burning brightly, morning and evening—train your household in the fear and wisdom of God, orderly, circumspectly?

“Keep the family altar burning,
Let the sacred flame be bright;
Gather round it in the morning,
Gather round it every night.

“Keep the family altar burning;
Let the children all be there,
That they may receive the blessing
At the sacred hour of prayer.”

This professing perfect love, entireness in Jesus, as you do publicly, time after time, while your children are growing up baptized infidels, wicked, foolish, and vain, is awful! The very first step in perfect love is at home—around the fireside, up-stairs and down-stairs, in the kitchen, in the parlor. You may preach and preach with angel tongue, pray and pray till doomsday, exhort till your throat is dried, your whole

being skeletonized, threadbare, till superannuated, laid on the shelf, boasting meanwhile of your exalted piety—what avail? Who believes you, when sin, in neglecting family duty, stares you full in the face, and the cry, “Physician, heal thyself,” *rings* in your ears?

What is perfect love? Holiness? Yes, holiness. Well, what is holiness? Obeying God? To be sure—respecting all his commandments; and what commandment is more positive, binding, indispensable than this, “Train up a child in the way he should go, and when he is old he will not depart from it?”

“Call the children early, parent,
Give the little lambs thy care;
See that they are folded safe.”

Not so with you. You obey not the heavenly call—your children, to all appearance, are as far from God, truth, and love, as the east is from the west, as heaven is from hell! They have very little, if any, respect, even for the outward forms of religion. When you summon your household to family prayers daily, morning and evening, as you should, where are your “little ones?” present, hush as heaven, innocent as doves, meek, humble, quiet, peaceful, orderly, gentle, smilingly obedient, bowing the knee with godly fear and reverential awe, lifting their “tiny” hands and hearts prayerfully at the throne of mercy (what sight more lovely!)—or, are they “helter-skelter,” “wild asses’ colts,” disturbing the whole community, upheaving, upturning, and overturning—scampering hither and

thither? Read, pray, give thanks around the family altar, or at table, in confusion worse confused—a little bedlam! God is a God of order—to be feared and had in reverence by all about Him. They that worship Him, must worship Him in spirit and in truth, and in the beauty of holiness. “God is not mocked: for whatsoever a man soweth, that shall he also reap.” “Be more ready to hear than give the sacrifice of fools.”

Then, at your table, parent—how is it? Quiet, orderly, peaceful, clock-work? Are your children courteous, cheerful, sweet, heavenly—olive-plants around your table, God-fearing? Do they eat whatever is set before them thankfully, asking no questions, exhibiting whatsoever is true, honest, just, pure, lovely, and of good report?

A Christian family should be what? A picture of beauty exquisite, an Eden, a Paradise below, the entering of heaven’s gate, the topstone angelic.

“The lambs of Jesus, they are meek;
The words of peace and truth they speak.”

Beloved, begin at home—obey the Lord in household duty, train your “little ones” gospelly. What then? Preach? your children preach? Unquestionably, every one, from the least to the greatest, should preach; every look, thought, word, action, moving muscle should preach righteousness, justice, mercy, truth, brotherly-kindness, charity.

“O'er the head of listening children,
 Christ his sweetest blessing gave;
 Little hands may aid his mission,
 A dying world to save.”

Then, one word on “perfect love” from your lips would speak volumes—tell on time, on eternity, be as a flint, a hammer, a nail in a sure place, “a word in season.” “By thy words shalt thou be justified, and by thy words shalt thou be condemned.” Consistency is a jewel. Practise what you preach, and preach what you practise. “If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” *1 Tim.* v. 8.

“If a man know not how to rule his own house, how shall he take care of the Church of God?” *1 Tim.* iii. 4, 5.

“Let us, therefore,” says Paul, “as many as be perfect, be thus minded. . . . Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren,—be followers together of me, and mark them who walk so, as ye have us for an ensample—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.”

“’Tis not a cause of small import
 A holy life demands;
 But what might fill an angel’s heart,
 And filled the Saviour’s hands.”

Beloved, you see the inconsistency of parents professing entire sanctification, holiness to the Lord, while

at the same time they are living in open disobedience to a plain, positive precept! Is it a marvel that very many scout the idea of perfect love, when they see even ministers of the gospel professing it, who do not exhibit its fruits in training their children in the way they should go?

It is one thing to profess sanctification, and quite another thing to live sanctification. Our walk must accord with our profession. Holiness, to be holiness, must be Bible holiness, complete, perfectly symmetrical, God-like, Christ-like. "Every man that hath this hope in him, purifieth himself even as he is pure." What saith God to Abraham? "Walk before me, and be thou perfect."

"Let us, to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord,
The life of angels live."

How early should we expect the conversion of our children? Just as early as we begin to labor and pray in earnest for it. The heathen mother takes her babe to the idol temple, and teaches it to clasp its little hands before its forehead in the attitude of prayer, long before it can utter a word. Christian mothers, why is it that so many children grow up in this enlightened land without learning to pray?

THE GIFT OF GIFTS—A SPECIAL GIFT.

“ Rich dews of grace come o’er us,
In many a gentle shower ;
And brighter scenes before us,
Are opening every hour.”

THE gift of all gifts—the gift of prayer, the spirit of prayer. What is it—what its value? Can you tell, reader, how precious this gift is—the gift of prayer, the spirit of prayer—to have power with God, as Jacob had, to prevail with the Almighty? Such a gift cannot be valued with the gold of Ophir, the precious onyx, or the sapphire. Man knoweth not the price of it; silver cannot purchase it, neither gold, millions on millions! A man that prays well, prevailingly, preaches well, lives well—a man that prays in the Spirit, always, with all prayer and supplication, watching thereto with *all perseverance* and supplication for all saints, is a holy man, a consecrated man, a very useful man. To have a spirit of prevailing prayer with God, we must live *in* the Spirit, *walk* in the Spirit, crucify the affections and lusts, live soberly, righteously, godly, “lift up holy hands everywhere, present the body a living, *continual* sacrifice.” No one can pray this acceptable, prevailing prayer in the Spirit, while regarding iniquity in the heart, living in pride, lust, self-conceit, worldly conformity. “If any man love the world, the love of the Father is not in him.”

“He that turneth away from hearing the law, even his prayer shall be an abomination.”

“Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.” *John*, iii. 22. To pray in the Holy Spirit prevailing, our bodies must be temples of the Holy Spirit—every idol cast out. We must, as the apostle says, “have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, . . . drawing near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

The only way to obtain this precious, inestimable gift of gifts—the spirit of prevailing prayer with God, that takes no denial—is to live wholly for God, *consecratedly*; abstaining not merely *from* evil, but from the very *appearance* of it.

Who ever knew any one in the full enjoyment of this gift of gifts, the most precious of all gifts—a spirit of prevailing prayer—with a heart of lust, pride, covetousness, self-conceit—a sensualist, a slave to appetite and passion, a wine-bibber, an habitual chewer, snuffer, or a smoker of the vile Indian weed; with one tipped off in gay fashionable costume, in gewgaws, artificials, tinkling ornaments, gold, pearls, and costly array; with novel-readers, pleasure-seekers, or those who grind the faces of the poor? As soon expect the Holy Spirit to take up His residence in the silver shrines of

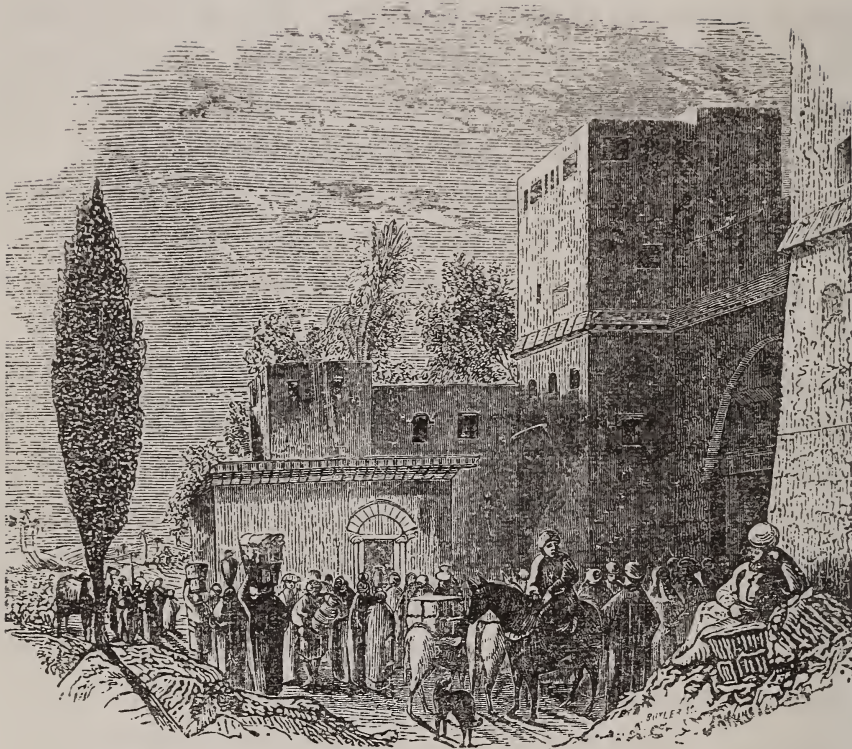
Demetrius, in gods of silver, gods of gold, of wood, of stone, the work of men's hands. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?"

David, the sweet singer of Israel, had this blessed gift—the spirit of prevailing prayer. How did he get it, retain it? Hark! "I have refrained my feet from every evil way, that I might keep thy word." "I will wash my hands in innocency; so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." *Psalms* xxvi. 6, 7. Reader, will you have this gift of all gifts, the most precious, this blessed, superlative, crowning gift of prevailing prayer with God? Live *wholly* for God; come out, be separate, touch not the unclean thing; lay *all* upon God's altar, keep it there *forever*. Then you will rejoice evermore, pray without ceasing, prevailingly, and in everything give thanks.

"Nor prayer is made on earth alone—
The Holy Spirit pleads;
And Jesus, on th' eternal throne,
For sinners intercedes.

"O Thou, by whom we come to God—
The Life, the Truth, the Way!
The path of prayer Thyself hast trod—
Lord, teach us how to pray!"

"Every way of a man is right in his own eyes: but the Lord pondereth the hearts." *Prov.* xxi. 2.



A TURKISH SCENE.

BLIND folks—spiritually blind. “If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.”

Reader, take your map and glance at the Turkish dominions, and behold the dark spots! And yet, this moral desolation is but a speck compared to the multi-

tudes "sitting in darkness and in the region and shadow of death!" There are more than 600,000,000 of the children of men that have not yet heard of our blessed Gospel. Are you burning to testify of the love of Christ?

"Oh that all the world but knew Him,
And would be advised by me;
Surely, they would hasten to Him,
He could make them all to see."

Friend, if you have experienced the love of Jesus Christ, if His "righteousness, peace, and joy in the Holy Ghost" lives within you, it has, doubtless, led you to testify to those around you, and to those more distant, concerning the dear Saviour.

Our testimony is, that the Gospel is worth telling to the heathen. What thinkest thou, rich friend, into whose hands God is giving hundreds or thousands of dollars, yearly, more than thy necessities require? Would it not be well for thee to invest thy surplus funds in missionary stock? What is your testimony? Soon your stewardship will be ended, and those rent-moneys, dividends, etc., will be received by other hands. Then how will the Great Judge approve of the manner in which you have witnessed for Him? Will He say "Well done," to you? "Inasmuch as ye did it unto one of the least of these, ye did it unto me?" Are you denying yourself some comfortable things which you might lawfully enjoy, for the sake of having a little to send the Bible to the heathen?

A REVIVAL OF THE LORD—THE LORD'S REVIVAL.

MUST have it! Else we are dead men—dead and damned!

“Lord, revive us; all our strength must come from Thee.”

“Ye that make mention of the Lord, keep not silence.” *Isa.* lxii. 6. You want a revival of the Lord, a revival that *is* a revival. Are you praying for this revival, friend—a revival of God, full of faith, love, and the Holy Spirit, pentecostal, that will clear away the rubbish of sin, all refuges of lies—soul-purifying, soul-redeeming? A revival that will tell constantly on the daily walk, banish pride, covetousness, idolatry, will-worship, intemperance, oppression, time-serving, man-fearing, everything inconsistent with Gospel purity, or that is holy, harmless, undefiled, and separate from sin and sinners? Will anything short of this meet the emergencies of the day?

Reader, will you aim directly and immediately at such a revival, pray for it, labor for it, live for it, believe for it, unceasingly, till it come overpoweringly? make Jerusalem a praise in all the earth? Without *such* a revival what can we do as individuals, families, churches, communities? We are lost, lost! Such a revival we must have.

This is what Christ came for, suffered for, died for, rose for, ascended for, intercedes for, strives for by His

Holy Spirit. Christ came to destroy the works of the devil, seek and save that which was lost. This pentecostal revival, this salvation from all sin, this restoring the Eden lost, was the sole object of Christ's mission. "Go ye into all the world, and preach the Gospel to every creature." It is revivals, pure, unadulterated, the outpouring of God's Spirit pentecostally, that will scatter to the four winds every sin, every crying abomination, everything contrary to the will of God, the spirit of the Bible.

Nothing else will restore Christian love and confidence among church-members. Nothing but such a revival can restore it, and nothing else *ought* to restore it. There is no other possible way to wake up that love of Christians for one another, which is sometimes felt when they have such love as they cannot express. You cannot have such love without confidence; and you cannot restore confidence without such evidence of piety as is seen in a revival.

"Delay not, delay not; the Spirit of Grace,
 Long grieved and resisted, may take His sad flight,
 And leave thee in darkness to finish thy race—
 To sink in the gloom of eternity's night."

We repeat again and again, renew the interrogation—how? in what way is this genuine Gospel overflowing of God's Spirit to be obtained? By preaching to sinners over a dead Church—cold-hearted, formal, proud, worldly-minded, fashionable, covetous, sensual, pleasure-seeking? Is this the way? We tell you *no*;

you wear out your lungs for naught. How then? repent? Yes, repent, make confession, restitution, do your first works. "Break up your fallow-ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskin of your heart." "Sow to yourselves in righteousness, reap in mercy, for it is time to seek the Lord, till He come and reign righteousness upon you." *Hosea*, x. 12. "Judgment must begin at the house of God."

How did the disciples on the Pentecostal day produce a revival, when three thousand were converted to God under one sermon? How was this glorious outpouring brought about? by what means? Behold, in the upper chamber, one hundred and twenty in fervent supplication unitedly for the baptism of the Holy Spirit—Christ commanded them to tarry at Jerusalem till they received power from on high. "John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." . . . "And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The fire from heaven came down and consumed the sacrifice on the consecrated altar. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

Then, and not till then, were they prepared to glorify God in the salvation of sinners. Then God accom-

panied His word with the Spirit's power, and thousands convicted, cried out, "Men and brethren, what shall we do?"

"And fear came upon every soul; and many wonders and signs were done by the apostles." And they went everywhere preaching the word. Every new-born soul was brought into *immediate* active requisition. Salvation streamed!

"Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now therewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to contain it." *Mal. iii. 10.*

Ministers and people thus consecrated will do more in one day in building up the broken walls of Zion, in diffusing light and glory, than in whole years of toil after the old treadmill fashion. "The kingdom of heaven suffereth violence, and the violent take it by force." Converts converted under the full blaze of Gospel light, the meridian splendor of God's full, free, sanctifying influence, will be living converts indeed; not still-born, or untimely, but full-grown, firm as a ROCK on *fire*. One such "will chase a thousand, and two put ten thousand to flight."

"We may look for a Pentecost season to dawn,
When the saints through the purifying process have gone;
When Jesus' loved image in them we can trace,
Recognizing the glory of full sovereign grace."

LOSING FIRE! LOST FIRE!

Lost it! Lost it! Lost what? His fire! yes, his fire! Oh, *what* a loss! Fire, *fire!* holy fire! Where is it—oh, where? Not in his prayers, his preaching, his writings, or his conversation. It is gone, gone! Who doubts it? Every one possessing the least spark of spiritual discernment can see and feel the man is barren as the barren fig-tree, cold as a Greenland ice-berg! Lost his fire! No wonder! A minister, deacon, class-leader, any one that succumbs to iniquity in the least for fear of losing caste, or of being put out of the synagogue, is sure to be shorn of his locks. It is awful to think of it, heart-rending! Multitudes in the pulpit might be blazing firebrands of holiness had they but withstood the fires of persecution, imparted the light God gave them, stood firm by the Gospel tes^t. Many of these same backsliders, man-fearers, and time-servers, keep up the form of religion without its power. They have fire, sparks of their own kindling, but not Gospel fire. There is no Gospel in it; nothing to kindle a holy, heavenly flame in the soul; nothing to convert, purify, and sanctify. It is natural fire. Mount Vesuvius has fire, but who ever thinks of calling it pentecostal fire or the tongue of fire? “Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill;

but men cast it out. He that hath ears to hear, let him hear." *Luke*, xiv. 34.

Tell? In a moment—in the twinkling of an eye, with one eye shut, and the other only half open—at a mere glance—you can tell whether a man writes in the spirit, prays in the spirit, preaches in the spirit, with a single eye to God's glory, and his soul on fire! It's clear as the noonday sun to every discerning mind. "The secret of the Lord is with them that fear Him, and He will show them His covenant."

"Murder will out." The truth is, no one is duly prepared to honor God in public, in private, in social life, or anywhere, in a cold, formal, backsliding state, in bondage to sin, a slave to pride or lust, or the fear of man, "that bringeth a snare." The power is not there, the fire is not there, the flint nor the hammer. "Is not my word like a fire?" saith the Lord, "and like a hammer that breaketh the rock in pieces?" "What is the chaff to the wheat?" saith the Lord. *Jer.* xxiii. 29.

"The duty that we owe,
Yet hate or fear to meet,
Will turn to gall our bitter woe
The draught we deem most sweet.

"The duty we perform,
Though hard, if bravely done,
Will pour a light through thickest storm,
More blessed than the sun."

"Proud and haughty scorner is his name, who deal-eth in proud wrath." *Prov.* xxi. 24.



GAZA, A CITY OF CANAAN.

It is often referred to by the prophets. *Jer.* xxv. 20; *Amos*, i. 6, 7; *Zeph.* ix. 5. It is memorable in the history of the Ethiopian eunuch. *Acts*, viii. 26.

“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.”

“A wise king scattereth the wicked, and bringeth the wheel over them.” *Prov.* xx. 26.

A MINISTER SERVING TWO MASTERS.

“How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.”—1 Kings, xviii. 21.

FRIEND, we have watched you year after year, kept a watchful eye on your preaching, tract and periodical writing; your advocating worldly amusements, your frothy chit-chat, your sins of omission and commission—hoping and praying that you would cease to do evil and learn to do well; that you would no longer imitate those wicked Samaritans, mongrel tribes, “that feared the Lord and served their own gods.” (See *2 Kings*, xvii. 33.) But, alas! “hope deferred maketh the heart sick.” “Can the Ethiopian change his skin, or the leopard his spots?” “Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.” *Prov.* xxvii. 22.

Our heart sickened within us, when we heard you declare, in a public assembly, that you did not wish a certain distinguished personage to give up his vile habit of cigar-smoking, at least so long as he was at the head of the army! Why not, with equal propriety, tell the General he might continue to swear a little longer, blaspheme God a little longer, and do other wicked things of which he is guilty, as to tell him to indulge in the use of the filthy, degrading habit of smoking and chewing tobacco? What is this in you, but courting the popular ear, seeking the applause of men?

Vain man! proud man! “How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?” *John*, v. 44. “Seest thou a man wise in his own conceit? there is more hope of a fool than of him.”

Friend, do you ever think of the Lamentations of Jeremiah, and passages of Scripture like this, “They that sow in tears shall reap in joy,” while commending foolish games and worldly amusements to families, that kill time and murder the soul, or when cracking jokes at tin weddings, and at other places where Satan has his seat?*

When you and your family are seated around the table spread with fox and geese, chess, or checkers, and other games of chance (stepping-stones to the gambling-table, which you enjoin parents to introduce)—whiling away precious, golden seasons, accompanied with lightness of speech and frivolity at your tongue’s end—do you ever picture to yourself how Jesus would appear thus at the head of a table, and the twelve apostles around him?

Sir, we have been at a loss, frequently, in deciding whether you were doing more evil or more good in the world; whether you were not doing more to further

* Touching the disgraceful scenes at one of these “tin weddings,” the half has not been told. Those familiar with the facts in the case, assure us that the whole proceedings were ridiculous in the extreme, shockingly disgusting, enough to cause angels to weep and Satan to blush.

the cause of Satan than that of the Lord. Latterly, however, our mind is settled on this point, our doubts are removed entirely. Alas! alas! for this serving the Lord a little, and the old serpent, the devil, a great deal!*

“The Church and world amalgamate,
A union worse than with the State.”

Man, in sacerdotal garb, are you not ashamed? or are you lost to all shame? “Know ye not that the friendship of the world is enmity with God?”

“Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah’s rally!
God’s own arm hath need of thine!”

That the Church is rapidly conforming to the spirit and pleasures of the world, none can deny. The most alarming feature is, that prominent preachers lead the way, and the people blindly follow. What is this but spiritual adultery? All pleasure and all talk that is vain, empty, or unprofitable, or which does not tend to instruct or edify, is idle, and forbidden in the word of God.

“He that negotiates between God and man
As God’s ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech.”

* “Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.” *Mal.* ii. 8, 9.

A FALSE TEACHER, A WOLF IN SHEEP'S CLOTHING.

"Many deceivers are entered into the world."

HEAR him preach? What for? Beware! How can you, how *dare* you thus bid him God-speed? What! hear a slave to lust of appetite and passion, the lust of the flesh, the lust of the eye and the pride of life, hold forth from the sacred desk, a slave to the vile, filthy, degrading "Indian weed?" Awful! abominable!

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 *Pet.* ii. 11. Again, sit under the sound of a foolish talker and jester, a writer of novels, romances, silly love-tales, an advocate of worldly amusements, of conforming to the world in dress and equipage? "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." *James*, iv. 4. "If any man love the world, the love of the Father is not in him."

Once more: listen to the voice of one from the holy of holies, who places the religion of "*bumps*," the infidelity of Gall, Combe, Spurzheim, and Shak-peare, next to the Bible? Shocking! blasphemous! *Run, flee*, escape for your LIFE! Shake off the dust of your feet—*run!*

Multitudes may now be fanning the flames of eternal damnation through the instrumentality of these licentious, wicked writers. And here is a popular teacher in Israel, a man in sacerdotal garb, having the impudent, blasphemous assurance of placing next to the Bible these mischievous, infidel, corrupting, soul-damning authors before the public, in the pulpit and out of it, unblushingly! Shameful! burningly, hell-deservingly!

“Some men’s sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.”
1 *Tim.* v. 24, 25.

Cross your threshold to listen to such a man, pollute the Gospel of Jesus with lips and hands thus defiled—hands dripping with the blood of souls? We say again, friends, *beware* lest ye be partakers of his evil deeds, his awful blood-guiltiness!

Hear the Eternal speak, the Omnipotent: “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds.” “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.” “There be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we

said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." *Gal.* i. 8, 9. "And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." *Luke*, xx. 8. "Woe to the pastors that destroy the sheep." *Jer.* xxiii. 1. Woe! woe! WOE! "For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

"YE offer polluted bread upon mine altar; and if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." *Mal.* i. 7, 8.

O ye priests, this commandment is for you. "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." *Mal.* ii. 1, 2.

"I hate the work of them that turn aside. He that worketh deceit shall not dwell in my house: he that telleth lies shall not tarry in my sight." *Psalms* ci. 6.

"HE HAS HIS ADMIRERS."

No doubt of it; so has Satan. The false prophets in the time of Jezebel had their admirers and followers, those who listened to their false teachings.

No matter how wicked a teacher or professed minister of the Gospel may be, how foolish, vain, selfish, sensual, money-loving, he will not lack for admirers and followers, those who embrace his pernicious errors, drink into his devilish spirit.

He may sip the wine-cup, sit around the card-table, the checker-board, engage in games of chance, idle frothy chit-chat, attend the theatre, the circus, the ball-room, write novels, romances, sickly, sentimental, foolish love-stories, talk nonsense, all the same! Will not such a teacher be admired? "They are of the world, therefore speak they of the world, and the world heareth them." 1 *John*, iii. 5. "Many false prophets shall arise, and shall deceive many." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 *Tim.* iii. 13. "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries." *Acts*, viii. 9-11.

Look out, friends; we live in a wondrous age. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, . . . thou shalt not hearken unto the words of that prophet or dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." *Deut. xiii. 1-3.*

"There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." *2 Pet. ii. 1-3.*

WHAT DEVILS WILL NOT DO.

TALK about virtue, purity of thought and life, declaim against prostitution, illicit intercourse, meantime scatter the very dregs of moral pollution all through the land, entering-wedges to every species of vice, dissipation, and prostitution, causing Satan himself to blush! "If Satan cast out Satan, he is divided against himself, how then shall his kingdom stand?" *Matt. xii. 26.*

"When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge." *Prov. xxi. 11.*



GRACEFULNESS, IS IT? JUDGE YE.

THAT'S it, parents. To be graceful, you send your children to the dancing-school. Is this Christ's teaching? Paul's, Peter's, John's? Is the dancing-school a school of grace? Does it lead any of your little ones in the path of virtue, the narrow way of life eternal? Have any of your children been convicted of sin, converted to God, born into the Kingdom, in the dancing-school? When Solomon said, "Train up a child in the way he should go," did he suggest the dancing-school as a means to this godly training? When the apostle said, "Bring up your children in the nurture and admonition of the Lord," was a dancing-school proposed?

Again, are dancing masters and mistresses examples of virtuous purity and humility? Are these schools opened by reading God's word, singing, and prayer? Is God's blessing asked,

"To chase the glowing hours with flying feet?"

Are there any intimations in these schools touching faith, repentance, or a holy life—death, judgment, or

eternity? Instead of being examples of gospel modesty and purity, are not these dancing masters and mistresses generally of low standing in society, not even welcome at the homes of their pupils as guests? Are they not classed with theatricals, of loose habits, whose morals will not bear scrutiny, and whose language is often very contaminating and corrupting?

The freedom used between the sexes, in certain forms of dancing, is exceedingly immodest, and often results in the most serious and pernicious consequences!

Dancing is a most useless art—none more so.

The evils flowing from dancing, and from inspiring children with a dancing mania, may be summed up in pride, folly, irreligion, an excessive love of pleasure, and, finally, in the loss of the soul!

Dancing, as now practised by the sexes as an amusement, is unscriptural. Those men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous!

Finally, we ask for what purpose is all this labor, not of love, but of legs; all this outward adorning, not of good works, but of costly apparel; all this display, not of a meek and quiet spirit, but of pride and tumultuous vanity? Is it for the glory of God? No. Is it to feed the hungry? No. To clothe the naked? to visit the widow and orphan in their affliction? No. Is it to prepare us for the house of God, to teach self-denial, or lead to the foot of the cross? There was no dancing there. Is it to prepare us for family worship? It

will be too late, and worship too dull and serious an exercise to break in upon the “voluptuous swell” of music, and stay the rapture of scenes where “all goes merry as the marriage-bell.”

“On with the dance! Let joy be unconfined;
No sleep till morn, when youth and pleasure meet,
To chase the glowing hours with flying feet.”

Is it to prepare to meet the king of terrors? to remind them that it is appointed unto all men once to die, and after death the judgment? Ah, no! This is no place to meet thee, Death; for—

“Come, when the heart beats high and warm,
With banquet-song, and dance, and wine—
And thou art terrible!”

No thought like these is in all their hearts; God nor Christ, heaven nor hell, judgment nor death, ever enter there; but, light of heart and vain of head as ever child in the butterfly-sport of spring, they frolic upon the brink of eternity, nor know that beneath every spring in the giddy dance it is fearfully crumbling. These are solemn thoughts; and with them we should pause and consider.

“For he that soweth to his flesh, shall of the flesh reap corruption.”

Christian mothers, are you aware how many precious souls are lost eternally by this stratagem of the devil? God commands you to seek first the kingdom of God for your children; instead of this, you place them on Satan’s ground, in the broad road to ruin.

LOVING FOLKS, HONEYING FOLKS.

“ Speak with earnest, holy daring ;
 Zion’s children heavenward go,
 Duties doing, crosses bearing.

“ I love everybody.”

You do, friend? how much? And what kind of love is it? Bible? the love of the holy prophets and apostles—of Jesus Christ? Is your love Gospel? If not it is spurious, false, sickly, sentimental, or hypocritical. Does this love of yours lead you to obey God in rebuking sin of every kind, rise up against evil-doers, and stand up against the workers of iniquity—reprove, rebuke, exhort with all long-suffering and doctrine?

Have you the love of Phineas, when he executed judgment, and the plague was stayed? (See *Num.* xxv. 7, 8.) Have you the love of Nathan the prophet, when he said to King David, “ *Thou art the man?*” Have you the love of Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, who set their faces like a flint against every sin, cried aloud and spared not? Have you Samuel’s love, who hewed Agag to pieces, and reproved King Saul to his face for his wickedness?

Have you the love of John the Baptist, who laid the axe at the root of all evil, rebuked Herod for his incest, at the risk of his head, and who said to self-righteous Sadducees and Pharisees, “ O generation of vipers, who hath warned you to flee from the wrath to come?”

Matt. v. 7, 8. Is your love like Paul's love, who said to Elymas the sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" *Acts*, xiii. 10, 11.

If you have not the love here specified, it is spurious, false, sickly, sentimental, hypocritical. Indeed, what you call love is hatred. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke him, and not suffer sin to rest upon him." *Lev.* xix. 17. "Be not deceived; God is not mocked."

Some parents profess to love their children very much, but how much do they love them? enough to subdue their stubborn wills and restrain them from wickedness? What kind of love was Eli's toward Hophni and Phineas, sons of Belial? Did he love them well enough to correct them betimes, teach them to obey God, have respect unto all His commandments? What did God think of Eli's love in household discipline? Turn to 1 *Sam.* ii. 27. How readest thou? What kind of love was David's toward his children, in letting them do as they pleased, serve Satan and their own lusts, pride, and ambition?

How many parents love their children in the same way! Eli and David suffered their "little ones" to grow up in idleness, in all manner of sin and folly, to live as they listed, to be "lovers of pleasures more than lovers of God." Instead of love, God calls this hatred. "He that spareth the rod, hateth his son; but

he that loveth him, chasteneth him betimes." *Prov.* xiii. 24.

Beloved reader, do you love enough to confess your faults, to go to those you have injured, and on your bended knees make hearty confession? If not, your love is spurious, false. We know a church-member who professes to "love everybody," even with a sanctified love; and this same individual has been instrumental in sundering the tenderest ties of kindred love and affection, marring the peace of families and the peace of Jerusalem, sufficient to cause angels to weep tears of blood. And yet he asserts his innocence, and refuses to make any reparation or confession of his guilt, or acknowledge the evil he has done and is now doing; meanwhile, he continues his profession of perfect love. Could Satan himself desire a love better calculated to suit his infernal purposes? "He that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness (sin) hath blinded his eyes." *1 John*, ii. 11.

We know a flaming professor, professing to "love everybody," while at the same time the words of his mouth, the tone of his voice, the look of his eye, and every moving muscle of his face betrays him, gives the lie to his professions. We have meetings for prayer, praise, and testimony so full of this kind of love, that the individuals composing it have so much love they cannot find it in their loving hearts to rebuke popular sins, staring them full in the face. Is this the love

God requires? or is it spurious, false, sickly, sentimental?

To profess to "love everybody" is popular and fashionable; it requires very little, if any, self-denying or cross-bearing. One can profess love, perfect love, the love that "loves everybody," and the Lord with all his "heart, soul, and strength," and still love the world, be proud and covetous, follow worldly fashions, adorn the exterior with artificials, "gold, pearls, and costly array," read novels, romances, silly love-tales, talk nonsense, attend pleasure-parties, fancy fairs, sit down, eat, drink, make merry, and rise up to play, sip the wine-cup and brandy-bottle, chew and smoke tobacco, wink at popular sins in the pulpit and out of it, advocate the doctrine of expediency and compromise, carry religion in one hand, the world, sin, and Satan in the other.

Friends, is this exaggeration? "We speak that we do know, and testify that we have seen."

"Who is the honest man?

He that doth still and strongly good pursue;
To God, his neighbor, and himself most true;
Whom neither force nor fawning can
Unpin, or wrench from giving all their due."

ANY minister or editor, who will be cramped in his public or private ministrations, by a conservative Church—who will not be free, outspoken against all sin, in the name of God, is unworthy a place in the pulpit or editorial chair.

SICKLY, SICKLY, SICKLY!

A FALSE CHARITY—A SICKLY CHARITY.

“ Sow truth, if thou the truth wouldst reap ;
 Who sows the false shall reap the vain :
 Erect and sound thy conscience keep ;
 From hollow words and deeds refrain.”

THE world is full of it—in the Church and out of it. Why this looseness and slackness in family and Church discipline? Why are children wayward, disobedient, headstrong, selfish, self-willed? Why do they live as they list, say what they please, go where they please, do what they please? Is not false tenderness or a sickly charity the root, the branch, the fruit of all this—meanwhile repudiating the word and the life? Why is the pruning-knife almost wholly abandoned or laid aside in Church order and discipline? Why this neglecting to suspend or excommunicate disorderly members—rum-sellers, tobaccomongers, covetous men, who are idolaters, theatre-goers, opera-dancers, card-players, novel-readers, Sabbath-desecrators, church-gamblers, time-servers, “lovers of pleasures more than lovers of God?” Is not a false or spurious charity at the bottom of all this—a disregarding the word and the testimony? “Oh,” says the temporizer, “we must have charity; for charity covereth a multitude of sins!” Alas! what sin does it not cover?

When and where has there ever been a true, faithful,

outspoken Bible reformer, denouncing sin as God does, who has not been accused, sooner or later, of being uncharitable, of a harsh or bitter spirit? Even the wicked Ahab had the impudence to say to Elijah, "Art thou he that troubleth Israel?" Doubtless Elymas the sorcerer accused Paul of lacking charity, or of indulging in a very bad spirit, when Paul said to him, "O full of all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" *Acts*, xiii. 10. Demetrius and his associate shrine-makers likely drew the same conclusion.

The Scribes and Pharisees unquestionably accused the blessed Lord of uncharitableness, of having a bad spirit, when he said, "Woe to you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Beloved, "has the offence of the cross ceased?" Let us "judge righteous judgment." "Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous." *Ps.* xxxi. 18. "The tongue deviseth mischief; like a sharp razor, working deceitfully." *Ps.* lii. 2. The beloved Spurgeon, alluding to this same false or sickly charity, says:

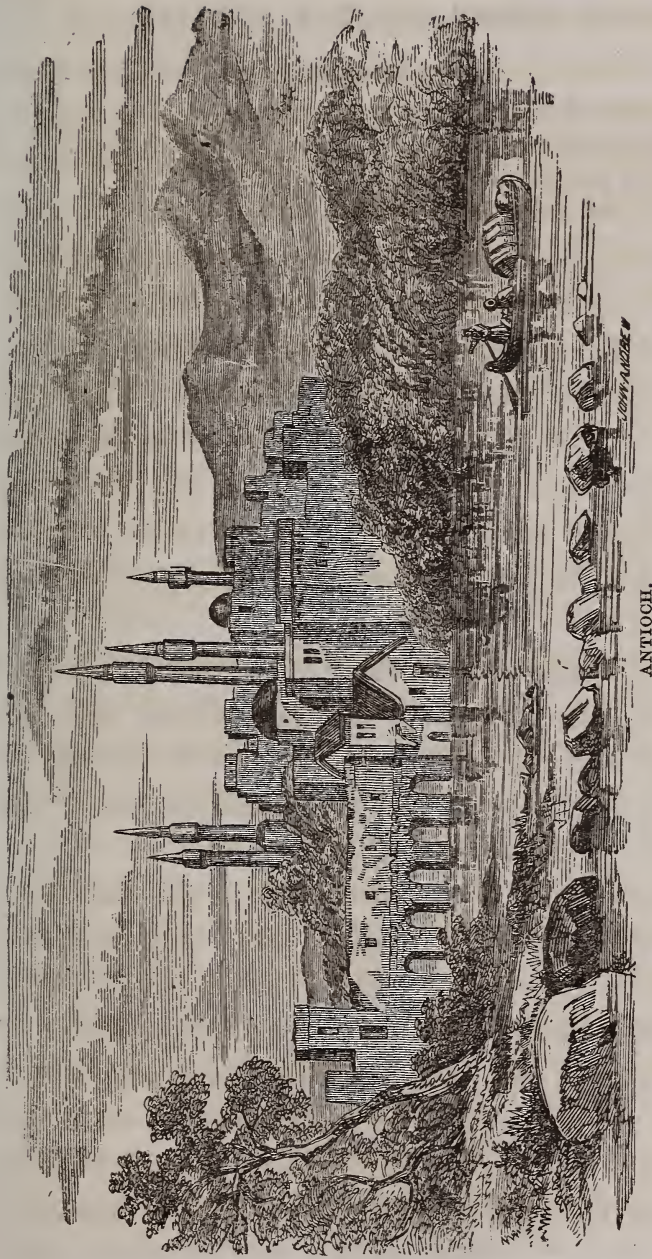
"A manly charity can comprehend severe language, can receive it from others without astonishment, and return it without animosity. Effeminate charity delights in honeyed words, smooth speeches, flowery

compliments, hollow courtesies, pretended friendships, and loud professions of union.

“Our churches need not fear a more terrible curse than this sickly charity ; it is to be execrated with all the vehemence with which we would denounce the bigotry it pretends to despise. Its tendency is to lower the value of fixed and definite doctrines, and thus to cast down the hedges of the Lord’s vineyard, and give up her vines to the wild-boar of the wood.

“Let this plague run through the camp, and our tents will soon be desolate ; no destroyer can be more mighty ; the darkest form of infidelity would not be half so deadly. Let us labor after a clear and scriptural view of the truths of God’s word ; learn humbly, depending upon the Holy Spirit ; judge deliberately, doing nothing rashly ; but let us see to it, that when once we know the mind of the Spirit, we *hold fast* that which is good, and are rooted, grounded, and settled in our faith. We need not be obstinate ; but we must be firm.

“It will be well for us to prepare for warfare, for it will surely come ; and however we may wish for quiet, we shall not find it easy to maintain a peaceful conscience if we join in affinity with error. Love goes ever armed with zeal, and draws the dagger against all opposers of truth. That love which lets men perish in their follies, is but the semblance and mockery of love ; true charity will alarm a neighbor if his house be on fire.”



HERE Paul and Barnabas preached with great success. "And it came to pass that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch." *Acts. xi. 26.*

THE PULPIT LOSING RESPECT AND POWER.

“ The Pulpit—

And I name it filled with solemn awe—
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause.”

RESPECT ministers? How can you? Who will, if they respect not themselves, nor the cause of God? “By their fruits ye shall know them.” “It is required in stewards that a man be found faithful.” Give the community a chance, a bare possibility of paying due respect to those ministering at the altar, and the thing is accomplished. How beautiful the feet of “them that preach the Gospel of peace, and bring glad tidings of good things!”

If ministers walk worthy their high vocation, honor God and His cause, reprove, rebuke, exhort, with all long-suffering and doctrine—give themselves *wholly* to the work—they *will* be respected, honored, as God's servants, even as Moses and Elijah.

But let them prove false, lower the standard of Gospel grace, make light of the higher law, connive at sin, sustain wicked, oppressive rulers—what now? Will such ministers be respected? Does God respect them? The gold becomes dim! the fine gold is changed, the salt has lost its savor! “Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.” “Thy princes are rebellious, and

companions of thieves ; every one loveth gifts, and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come to them.”
Isa. i. 23.

No minister or editor can long be highly esteemed for his work's sake, unless faithful to God, faithful to himself and to the people—unless he stands firmly at his post, honors his high calling by declaring fearlessly “*all the words of this life.*” It is truly painful, alarmingly so, to see how rapidly the pulpit and editorial chair are falling into disrepute—losing their hold on the consciences of sinners, by this bowing and scraping to the popular voice! This falling off is notable in the mouths of saints and sinners ; and the pulpit and press will continue to sink lower and lower in disrepute, until a new leaf is turned over. God honors them that honor him ; and those that do not, are lightly esteemed. Why were the teachers and holy prophets of old so highly esteemed—Moses, Joshua, Nathan, Elijah, Isaiah, Jeremiah, Daniel, before whom kings trembled? Moreover, look at John the Baptist, Peter, Paul, James, and John—how greatly God honored them! The very *heavens* were made to shake at their approach! Why did kings and queens *tremble* at the presence of John Knox? They feared the prayers of this bold and holy servant of God more than bullets or bayonets, the cannon's mouth or red-hot bombshells! Beautiful, indeed, are the feet of the true and faithful servants of the Most High, “that preach the Gospel

of peace and bring glad tidings of good things." *Rom.* x. 14. Wherever the Gospel is proclaimed in all its fulness and freeness, unadulterated, there God is honored, fear falls upon every soul, signs and wonders are done. But, alas! how different where sound doctrine is not endured, but "after their own lusts the people heap to themselves teachers having itching ears!" To what a painful, shocking, awful state of degradation was the priest's office reduced by the Scribes and Pharisees, in consequence of their hypocrisy and time-serving! Christ poured in upon them the liquid flame of rebuke—cut them up root and branch: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me: but in vain do they worship me, teaching for doctrines the commandments of men." *Matt.* xv. 8. "Ye blind guides, which strain at a gnat and swallow a camel." Was there ever a truer or more graphic picture drawn, touching the present pulpit ministrations in very many churches?

Ministers that are doing no good, and who are feeding themselves and not the flock, deserve no respect from saint or sinner. It is high time for all such to betake themselves to some other profession. They are but leeches on the very vitals of the Church, sucking out its heart's blood. They are useless, and worse than useless; and the sooner they are laid aside, and their places filled with those who will *exert* themselves for

Christ, the better. Was there ever anything like it—ever a period in the world's history when false teachers were more prevalent, more entirely given up to work wickedness with greediness? The facts stated in these articles are facts in very deed, staring us full in the face, and yet the half is not told! Oh for an angel's tongue, an angel's voice, to ring and *ring*, thunder and *thunder*, louder and still louder in the ears of these dead corpses, spots in our feasts!

If our leaders are corrupt, blind leaders of the blind, what can we expect of the people? Is it a marvel the whole world is tottering on the very brink of dark damnation?

In the closing of Christ's sermon on the mount, "the people were astonished at His doctrine; for He taught them as one having authority, and not as the Scribes."

"'Tis when the cross is preached, and only then,
That from the pulpit a mysterious power
Goes forth to renovate the moral man.
He that without it wields
The sacred sword, at best in mock display
A useless weapon flourishes in its sheath;
None feel its edge—none fear it."

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." *Isa.* lix. 1.

HAS THE OFFENCE OF THE CROSS CEASED ?

PERSECUTION—WHAT IS IT ?

“ Are there no foes for me to face ?
Must I not stem the flood ? ”

WHAT is persecution ? To be scourged in synagogues, brought before governors and kings for Christ's sake ?

Is it to be stoned, sawn asunder, slain with the sword, to wander about in sheepskins and goatskins, being destitute, afflicted, tormented ? Is it to be cast into the lions' den, or the fiery furnace heated seven times hotter than is wont ? This, doubtless, is persecution for righteousness' sake ; but is this all ? Is not opposition to God's truth in every form, persecution ? to vex, afflict, harass with injustice, false accusation ? to inflict pain from hatred or malignity ? What persecution more to be dreaded than a slanderous tongue, malice prepense—a tongue set on fire of hell—misrepresentation, silent, satanic innuendoes to destroy reputation and usefulness, hinder the cause of truth and salvation ? Doubtless the vexatious hindrances of Paul among false prophets and false brethren, the time-servers and popularity-seekers of his age, their virulent opposition to his reformatory steps, were more aggravating and soul-trying than to suffer shipwreck, be stoned, beaten with rods, or to “ receive forty stripes save one.”

We may not, in this age of refinement, under our modified laws of civilization, be burned at the stake, led to the scaffold, cast into a lions' den, for preaching the Gospel in all its freeness and fulness; but think you persecution has ceased, or the offence of the cross? Is not human nature still human nature? Is not Satan the very same Satan, going about like a roaring lion, seeking whom he may devour, or transforming himself into an angel of light? Is there not the same hatred for truth and holiness now, as when Christ was put to death, John the Baptist beheaded, James slain with the sword, and Peter crucified with his head downwards? And who were the most virulent persecutors in the time of the holy prophets and apostles? The Gentiles, the heathen—men of the world? Nay; but a corrupt, ungodly Church, a wicked Sanhedrim—those having a name to live, and were dead—having the form of godliness, but denying the power thereof—whom Christ denounced as false prophets, Scribes, Pharisees, hypocrites, whited-sepulchres, appearing beautiful outward, but within were full of dead men's bones and all manner of uncleanness. "Fill ye up, then," says Christ, "the measure of your fathers: ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See *Matt.* xxiii., the whole of it—a true and graphic picture of the present degeneracy.)

Has the offence of the cross ceased? Let any man of God stand boldly against the perpetual backslidings,

the fashions and follies, the extravagant wickedness in costume, the idolatry in dress, in church-building, and etiquette, the popery of the age, as Paul did—"What now? Mountains in labor, fire and sword?" "Great is Diana of the Ephesians"—something, perhaps, more piercing than steel, the drawn sword or bayonet. "The tongue that deviseth mischiefs, like a sharp razor, working deceitfully." "My soul," says the Psalmist, "is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongues a sharp sword." This little unruly member, whom no man can tame, more terrible to endure than a drawn dagger, is the chief instrument of persecution of a corrupt idolatrous Church of the present day.

Let any man in the sacred desk or editorial chair come out boldly, unflinchingly against the manufacture, traffic, and use of strong drink and tobacco, two great engines of hell, that spread everywhere desolation and damnation, make our world an *Acelanda*, a field of blood—lay the axe at the root of these *Upas*-trees, cry aloud against the distiller, the buyer, seller, and consumer of this distilled damnation, and the corrupting, filthy, poisonous, body and soul destroying Indian weed—any rising up of Old Adam, any bubblings of the pit?

So, also, in regard to a corrupt press, issuing its millions daily, spreading firebrands, arrows, and death!

We may not be called on to suffer martyrdom, as did

many of the apostles and prophets, but our names will be cast out as evil. We shall find the words of our Saviour true, that a "man's foes shall be they of his own household." The prophets, and apostles, and our Saviour opposed all sin, and they all suffered persecution—many of them unto death. The same cause will produce the same effect; if any one doubts this, let him try it.

We perceive that those who tell us persecution has ceased, that the great battle for truth and righteousness is fought, and that henceforth the Church is to move on smoothly and prosperously, "on flowery beds of ease," are not the ones to stand at the cannon's mouth, place themselves in the battle's front, beard the lion in his den, wage open warfare with the combined powers of earth and hell. Satan is not very likely to trouble those that shun the cross, are at ease in Zion, oppose agitation, cry "peace, peace," when there is no peace, bow the knee to a time-serving age, loving the praise of men more than the praise of God.*

"Where is thy cross—the daily care,
The daily toil, the daily strife—
The warfare they are called to bear
With foes who aim at more than life?"

"He that will live godly in Christ Jesus *shall* (not

* The man that succumbs to iniquity, bows and scrapes to gain popular favor, caters to a corrupt public taste, stoops to this conservative, wicked, doughface age, is not only in danger of losing God's smiles here, but *forever*.

may) suffer persecution." "I came not to send peace on earth, but a sword." "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

"Must I be carried to the skies
 On flowery beds of ease,
 While others fought to win the prize,
 And sailed through bloody seas?"

WITTY PREACHERS.

THERE is a class of preachers who come within the descriptive line of Cowper, of those "who court a grin where they should woo a soul,"—aiming to say amusing and funny things to move the risibles of their auditors, seemingly forgetful that their vocation is something far more serious than this. A careful study of the ministerial epistles of Paul would fail to discover any directions on the value of securing attention by keeping an audience in jolly good-humor. Paul himself was a model minister in matter and manner. We hear of his earnest exhortation and persuasion, of his consuming self-sacrifice and zeal, of his weeping and tears while beseeching sinners; but never of his effort to make his hearers laugh.



RAMA, OR ARIMATEA.

RAMA, or Arimathea, was the native place of Joseph, a rich man, who went to Pilate and begged the body of Jesus, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in a rock. *Matt.* xxvii. 58. This was also the birthplace and residence of Samuel. *1 Sam.* i. 19. "And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Rama, for there was his house; and there he judged Israel, and there he built an altar unto the Lord." *1 Sam.* vii. 15-17.

"HE that deviseth to do evil shall be called a mischievous person." *Prov.* xxiv. 8.

WHEN TO STAY IN, WHEN TO STAY OUT.

“When, for thy blessed Saviour’s sake,
 Reproaches on thee rest,
 And of His sufferings thou partake—
 The will of Christ is best.”

STAY in? Yes, stay in, if you can do your whole duty, clear your skirts of blood, open your lips wide for truth and salvation. Some remain in a corrupt Church organization and lose their grace, fall into the popular current, bow to a sickly charity. Very many for fear of giving offence, or of being turned out of the synagogue, put their light under a bushel. So it is, so it will be—“a little leaven leaveneth the whole lump.” “How can two walk together except they be agreed?” Can righteousness fellowship unrighteousness, or light commingle with darkness?

If we are in a sickly region, impure, contagious, and do not resort to *immediate* remedies to purify this malaria or pestilential atmosphere, are we not sure to sicken and die with the multitude? The only safety, morally speaking, is God. — God now, God always, God *forever!* God in the soul, and God manifested out of it. “I have not hid Thy righteousness in my heart,” saith the servant of the Lord. “I have declared Thy faithfulness and Thy salvation.” The light must shine, else it goes out in utter darkness. “And if the light that is in us be darkness, how great that darkness!” The salt must purify and preserve, else it loses its

savor; what then is it good for? "It is neither fit for the land, nor yet for the dunghill, but to be cast out, and to be trodden under foot of men!"

Are there not multitudes in these popularity-seeking churches, "where the whole head is sick, and the whole heart faint," that feel and know they are in danger; and unless they do their *whole* duty, "cry aloud and spare not," come out from among them, they are sure to be partakers of their sins and receive of their plagues? Friend, are you here in this contagious atmosphere, and still holding your peace?—in a house on fire, the elements melting with fervent heat? What now? die? Escape for your life! *run!* "look not behind you." Where is there a proud, popularity-seeking church, that receives glory one of another, and seeks not the glory that cometh from God only, that will listen to Gospel teachings, receive you graciously—while crying aloud, sparing not?

Has persecution ceased? Try it, brother; try it, sister; storm the fort of Satan; show the people their transgressions, and the house of Israel their sins; describe the nakedness of the land, tell affectionately and meltingly, in the spirit of Jesus, that the lukewarm churches have lost their power by shaking hands with the world and Satan—that their Sabbath desecrations are proverbial—that intemperance in eating and drinking is voluptuousness, bordering on gluttony and wine-bibbing; that novels and romances—"the Harper's," "the Godeys'," "the Petersons'," the fashion-plates, and the

comicals are the curse of the land, the work of Satan and his imps. Tell them, with tears in your eyes, that their houses of worship are popish, houses of merchandise, and frequently places of speculation, if not dens of thieves. *Matt.* xxiii. 13. Tell them that secret oath-bound societies are the next door to perdition, one of Satan's baits. Declare to them, meekly, that these "New Year's visitations," the custom of going from house to house on the first day of the new year, partaking of God's bounties to surfeiting and drunkenness, that raising money for benevolent purposes by fancy fairs, tea and strawberry parties, soirées, and oyster-suppers, are the stratagems of the devil. Tell them the adorning of their persons in gay and fashionable costume, in gold, pearls, and costly array, is a species of heathen idolatry; that they are heaping to themselves teachers having itching ears—who wink at these abominations, heal slightly, daub with untempered mortar, cry "peace, peace" when there is no peace—What now? any sparks flying? any fires in the camp? any rising up of old Adam? any bubbling of the pit bottomless? The spirit of persecution is not confined to the man of sin, the mother of harlots, to popes, cardinals, or Romish inquisitors. Churches called Protestant have drunk deeply at this bitter fountain. This wicked, persecuting, sectarian spirit is at our very door. Try it, friends, be faithful, do your whole duty, stand boldly for Jesus, fight manfully the good fight of faith in the midst of "a crooked and per-

verse nation, among whom ye shine as lights in the world," and see if the half has been told. What the reply of the Saviour to these fire-consumers? "Ye know not what manner of spirit ye are of: the Son of Man is not come to destroy men's lives, but to save them." *John*, ix. 54. "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." *Matt.* xii. 30. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." 1 *Kings*, xviii. 21.

"Truth is earnest, truth is fearless,
Ever dwelling in the light;
Still by Error's frowns undaunted,
Striving only for the right.

"Truth is strong and noble ever,
And no power its course *can* stay;
No dark mists of persecution
Long can veil its blessed ray."

"WISDOM crieth without; she uttereth her voice in the streets.

"She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying:

"How long, ye simple ones, will ye love simplicity; and the scorners delight in their scorning, and fools hate knowledge?

"Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."

APPLES OF DISCORD.

SQUEEZING IN—SQUEEZING OUT.

“Satan came also among them.”—Job, i. 6.

THAT'S the way the devil does, whenever he can find access to families, societies, little folks or great folks. It is his every-day business to do mischief, mar the peace and quietness of everybody, produce discords, alienations, heart-burnings, backbitings. There never was a root of bitterness sprung up in a family, in a church, between husbands and wives, parents and children, brothers and sisters, church-members, neighbors, or communities, states or nations, but that Satan had something to do with it. “This wisdom descendeth not from above; but is earthly, sensual, devilish.” *James, iii. 15.* “If ye have bitter envyings in your hearts, glory not, and lie not against the truth.”

Was there ever a noble or godlike enterprise commenced without opposition from the enemy of all good? No matter how good, how important, how holy the undertaking, how admirably adapted to make the world better and happier, diffuse light, life, and salvation, grace and glory—all the same with his Satanic majesty, he is sure to stir up one or more to interfere, to mar its beauty, throw in apples of discord, some clashing, fiery element. Indeed, the more of God there is in an enterprise for salvation, the more inde-

fatigable the old serpent is to *squeeze* in his devilish influence, breathe the breath of calumny, blow the coal of strife, set on fire the fires of hell. This was true in Job's day; when the sons of God came to present themselves before the Lord, "Satan came also among them."

Let a few chosen servants of God, full of faith and the Holy Spirit, at the present day, write against the prevailing evils in the Church and out of it, sins popular and unpopular, the spirit of caste and oppression, the making of God's house a house of merchandise, conforming to the world in personal adornments, the lust of the flesh, the lust of the eye, and the pride of life—cry aloud and spare not—how soon will Satan, in the person of his emissaries, the sons of Belial, rise up in opposition! And more still will formal, back-slidden professors, having a name to live, and are dead, throw obstacles in the way to clog the wheels of salvation, and put down the holy band of reformers. No stone is left unturned by those professing godliness, who yet deny the power thereof, to do the devil's work, place stumbling-blocks in the way of reform and salvation. And if Satan can find a Judas among the number of these consecrated disciples of Jesus, a Simon Magus, a Hymeneus, an Alexander the coppersmith, a damsel possessing the spirit of divination, or some wolf in sheep's clothing, he is sure to make a tool of him or her.

God for wise reasons, to try the faith and persever-

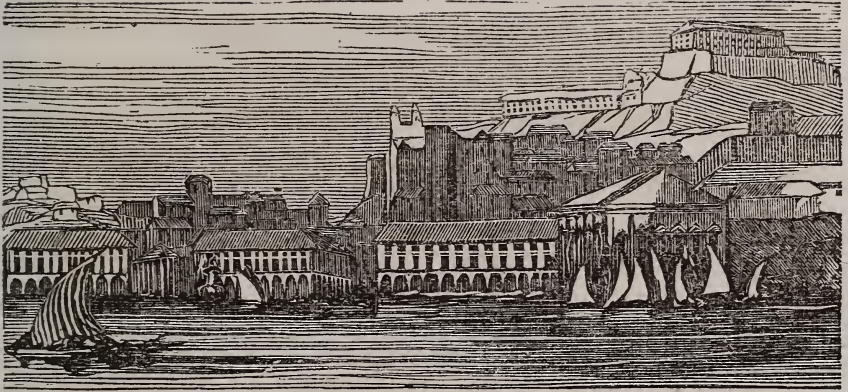
ance of his faithful servants, permits the devil to succeed for a time, to squeeze in and squeeze out, throw apples of discord, scatter firebrands, arrows, and death.

The only way to drive Satan from the field, or prevent his squeezing in, causing roots of bitterness to spring up, by which many are defiled, is to double our energy, put on the whole armor of God, that we may be able to stand in the evil day, and having done all, to stand. *Eph. i. 11-18.*

“Stand firm. Oh, 'tis a high command,
From which no Christian man should turn ;
If Satan presses hand to hand,
A holy fire within should burn.
'Twill shield the champions of the Lord,
Contending for His purest word.”

DEVILISH WORK, OR WORK OF THE DEVIL.

How perseveringly devilish this same devil was, in his efforts to destroy the Church of God when Moses presided as priest, prophet, and ruler! What but the devil put it into the heads and hearts of Korah, Dathan, and Abiram to rebel against God and his faithful servants? (See *Num. xvi.*) The pious and lovely Miriam fell into the same snare, and became leprous—white as snow. *Num. xii. 10.* After the return of the Jews to Jerusalem to rebuild the temple, what induced Sanballat, the Horonite, and his associates, to frustrate the completion of the house of God?



MADRAS.

MADRAS, the capital of the British Possessions, is in the south of India. It is occupied, for the propagation of the Gospel, by the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, the Church of Scotland, the American Board, and the Free Church of Scotland. "Praise the Lord."

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Matt. xxviii. 20.

" Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

AN ACHAN IN THE CAMP.

BURN HIM OUT, SCORCH HIM OUT, FIRE HIM OUT.

OUT, *out!* pray him out. Out with him, *quick!* Live and breathe with an Achan in the camp? You die the *death!* "United we stand, divided we fall." If, at any time, or at any place, a cloven foot creeps into your family, your teacher's department, church organization, or missionary board, what then? let him remain? At your *peril* you do it. "Can two walk together except they be agreed?" "Can a man take fire into his bosom and his clothes not be burned?" "A little leaven leaveneth the whole lump." One sinner destroyeth much good. Out with him, sift him out, pray him out. It is by prayer and faith, faith and prayer. There must be union, harmony, peace, salvation. No family, church, or institution can prosper without union. Why does Muller, at the Orphan Asylum in Bristol, rise and shine, spread light on light, glory on glory? The teachers, one and all, are united with him, in spirit, soul, and body; prayer goes up unitedly, salvation comes down, stream on *stream*, fire on *fire!* Union is strength. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Here lies the secret of success in all societies of benevolence and mercy, for spreading light, life, and salvation. Keep out Demetrius, the shrine-maker; Alexander, the coppersmith;

Simon Magus, Ananias and Sapphira. Let the atmosphere of heaven be so heavenly, so pure, so holy, so sanctifying, that no false professor, time-server, hypocrite, or wolf in sheep's clothing can live and breathe for a moment. Make it too hot for him. By all means, that's the way; burn him out, scorch him out, "heap coals of fire on his head." Every family, every church of Christ, every institution for purposes of mercy, should have so much of God, the Holy Spirit in it, prayer and praise, that intruders of every kind will be compelled to bow the knee to King Immanuel, or leave the premises forthwith. Prayer with humble, confident faith in Jesus is marvellous, wonderful—wonderful! It shakes heaven, moves the universe!

If Satan can find a Judas among the true disciples of Jesus, a Simon Magus, a Hymeneus, an Alexander the coppersmith, a damsel possessing the spirit of divination, or some wolf in sheep's clothing, he is sure to make a tool of him or of her.

God for wise reasons, to try the faith and perseverance of His faithful servants, permits the devil to succeed for a time, to squeeze in, throw apples of discord, scatter firebrands, arrows, and death. Who but Satan, in the persons of the mongrel Jews, hindered the building of the second temple so long after the foundations were laid? *Ezra*, iv. 23-25. The delay of the completion of this house of God was doubtless owing chiefly to the lack of energy, self-denial, and perseverance on the part of the builders. "Resist the devil, and he will

flee from you." The only way to drive Satan from the field, or prevent his squeezing in, causing roots of bitterness to spring up, by which many are defiled, is to double our energy, put on the whole armor of God, that we may be able to stand in the evil day, and having done all, to stand. *Eph. i. 11-18.*

" Stand firm. Oh, 'tis a high command,
From which no Christian man should turn;
If Satan presses hand to hand,
A holy fire within should burn.
'Twill shield the champions of the Lord,
Contending for His purest word."

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." *2 Cor. xvi. 4-8.*

Prayer, after all is said and done, is the chief instrument of success—prayer and faith, faith and prayer; prayer, and watching unto prayer in the spirit. Pray out the evil ones, the disturbers of the peace; carry everything by prayer. There is no surer or safer way.

Prayer conquers worlds, subdues the universe, moves hearts of stones. Jacob found it true when he wrestled with the angel until break of day, saying "I will not let thee go." Prayer made the sun stand still. Joshua found it true to the letter. (See *Josh. x. 12.*) Prayer shut the rain from heaven three years and six months. Prayer again opened the windows of heaven, and

showers descended and watered the parched earth. Elijah found this true to the letter. Prayer causes sleep to depart from kings. (See the case of Esther and Mordecai.) Prayer opens prison-doors, knocks off chains, sets the prisoner free. Peter found it so. Prayer is the lever that moves the universe. Prayer and faith, faith and prayer, subdues flinty hearts, casts out evil spirits. Causes devils to tremble, to flee apace.

“Satan trembles when he sees
The weakest saint upon his knees.”

Still, there is a kind that goeth not out but by *fasting* and prayer. Does the old serpent make his appearance in any way, shape, or manner, in the family-circle, Church of God, in meetings for social worship, squeeze in here, squeeze in there, in human form? Pray him out, fast him out, cast him out. Let the atmosphere of holiness be too hot for him. Go to God for help, for wisdom, for grace, grace on grace. Carry everything by the prayer of faith. Jesus cast out evil spirits by His word, and healed all that were sick. Oh for prayer, the prayer of faith that takes no denial.

Friends, pray; bring all the tithes into the store-house; lay all upon the altar Christ Jesus. “Pray always, with all prayer and supplication in the Spirit, watching thereunto with all perseverance.”

“Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.”



“NO TIME TO PRAY?”

INDEED! What is time? Whose is it? Who made time? Is time yours, or God's? Has God given you time to live, breathe, walk, talk, pray? Why not pray, then—mind what God says? God commands you to pray, pray always with all prayer and supplication in the Spirit.

“But I have so much business.”*

“Business” indeed! What business? Yours, or

* It is said of Martin Luther, that the more he had to do the more frequently and fervently he prayed. On one occasion he remarked to a friend, “I have so much to do to-day that I shall have to pray three hours.” May not this custom of the great Reformer contain a valuable suggestion to us, who, in the midst of a continual pressure of duties, are in danger of being “overcharged,” and forgetting to seek that relief and strength which alone can be obtained in prayer, in earnest supplication to God?

God's? Have you any separate business from God's business? If so, you are a rebel—attempting to dethrone the Almighty and set up a separate kingdom! Does God tell you to do your business first, or His? “He that is not for me, is against me.”

Your business should be God's business, and God's business yours—and *your* first and great business is to serve God with all the heart, soul, mind, strength—this through time and eternity. The more business you have, the more you need prayer, grace, wisdom, righteousness, salvation, sanctification.

Some farmers, some mechanics, some merchants, run off, clasp the “muck-rake,” neglect the closet, the family altar.

Friends, will not God by-and-by take from you the stewardship, and give it to others more worthy, more faithful, more honorable? “Will a man rob God?”

“In all thy ways acknowledge Him, and He shall direct thy paths.” “So shall thy barns be filled with plenty, and thy presses burst out with new wine.”

ROBERT HALL, hearing some worldly-minded persons object to family prayer as taking up too much time, said that what might seem a loss will be more than compensated by that spirit of order and regularity which the stated observances of this duty tends to produce. It serves as an *edge* and *border* to preserve the *web of life* from *unravelling*.

PRAY, PRAY; WATCH, WATCH.

“Heed not the tempter’s syren voice,
 A deep with dangers rife;
 Mortal! thou hast a better choice,
 Life, life, eternal life.”

PRAY and watch, watch and pray. Pray all the time—watch all the time. Here he mistakes, here he fails. He prays a great deal, but he don’t watch a great deal. Thus he stumbles, makes sad mistakes, and falls into the traps of Satan. The very moment he is off the watch-tower the enemy creeps in and takes advantage. Great stress is laid on watching—the command is all the way from Genesis to Revelation, “*Watch.*” Nehemiah says, “We made our prayer unto our God, and set a *watch* against them day and night.” *Neh.* iv. 9. “Set a watch, O Lord, before my mouth; keep the door of my lips.” *Psalms* cxli. 3. “I will stand upon my watch, and set me upon my tower.” *Hab.* ii. 1. “If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.” *Matt.* xxiv. 43. “Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Lest coming suddenly He find you sleeping. Take ye heed, watch and pray; for ye know not when the time is.” *Mark*, xiii. 33. “Watch ye, stand fast in the faith, quit you like men, be strong.” *1 Cor.* xvi. 13. “Watch thou in all things.” “Watch and pray that ye

enter not into temptation." "And what I say unto you, I say unto all, Watch." "The end of all things is at hand, be ye therefore sober, and watch unto prayer." 1 *Pet.* iv. 7.

Reader, when does Satan get the advantage over us in the hour of temptation? when do we yield to impatience, speak unadvisedly with our lips, say things and do things that grieve the Holy Spirit, which bring darkness and leanness into our souls? Is it not when we omit to watch unto prayer?

"Oh, watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

We could fill page after page from the sacred oracles on watching. It is "Pray, pray;" "Watch, watch." It is pray and watch, watch and pray. Praying and watching go hand in hand inseparably. We may pray and pray until we are weary, our throat is dried, and our eyes fail, and what will it avail unless we watch thereto? It is letting down the watch that gives place to the wily serpent.

When did Eve stumble and make the sad mistake that caused angels to weep, and all earth to give signs of woe that all was lost? Was she watching, keeping her eye fixed on the prohibition, when she yielded to the tempter? Had she kept her eye steadily on the command, "Ye shall not eat of it, neither shall ye touch it, lest ye die," would she have plucked the for-

bidden fruit, that brought death into the world and all our woe, "with loss of Eden?"

Had Moses been watching unto prayer, would he have spoken unadvisedly with his lips, as he did? Was David looking up, with the eye of faith fixed on the "great I AM," when he committed those awful sins—the sins of adultery and of murder? David, long before this sad fall, had known the secret of watching unto prayer, or what amounts to the same thing, "living by the moment." Hark! hear him: "Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net." *Psalm xxv. 15.*

Had Peter obeyed the Lord in the command, "Watch and pray, that ye enter not into temptation," would he have so wickedly denied his Master with oaths and blasphemies? Beloved reader, did you stumble, fall into sin of any kind, yield to the tempter—the adversary of God and man—while watching unto prayer, looking to Jesus, pleading the promises of God in faith?

Whenever you are caught in Satan's traps, is it not invariably when off your guard, forgetful of the high and holy mandate, "WATCH?" Whenever you have given loose reins to appetite or passion, a flippant tongue, trifling conversation, "foolish talking or jesting"—manifested selfishness in any form—has it ever been when God was in all your thoughts, prayerfully and watchfully? Why not then learn the all-important lesson of "living by the moment," "praying always

with all prayer and supplication in the Spirit, watching thereunto with all perseverance?"

"If we live in the Spirit, let us also walk in the Spirit."

" Oh, it is sweet to live by faith,
To cast our burdens on the Lord;
Calmly to trust what Jesus saith,
And rest securely on His Word."

CLOSET WORK, THE WORK.

FRIENDLY reader, have you a closet? do you visit it—make conscience of it? When? how often? It's your *life*, your spiritual *life*! neglect it at your *peril*! Neglect the closet, next the family altar, then the circle of social prayer, then the Bible, and then, perhaps, the sanctuary, and all the means of grace. Neglect the closet, and you know not where or how far you may wander; you know not when, if ever, you will return. Neglect the closet, and soon you will abandon it, and be left of God to dark, if not damning sin—endless ruin.

To pray in secret is a solemn duty—a glorious and blessed privilege, thus to hold converse with the Most High, as a child with a father, as friend with friend; thus to commune with Him, breathe His Spirit, and receive His impress—His image upon your heart.

" Nor prayer is made on earth alone—
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For sinners intercedes."

THE LAZY CHRISTIAN.

“ Those who heed his treacherous wooing
 Will his faithless guidance rue ;
 What we always put off doing,
 Clearly, we shall never do.”

A LAZY CHRISTIAN! *Paradoxical.* Who ever heard such a thing? A lazy Christian, dilatory in business, in family provisions and duties—one that goes dozing, dribbling, drawling, lounging, partly asleep and partly awake ; squanders precious, golden moments here and there ; slack in business, slack in payments, slack at home, slack abroad, slack in everything! Such a person will do mischief in the Church and out of it—*immense!*

“ As the door turneth upon its hinges, so doth the slothful upon his bed.”

“ The slothful hideth his hand in his bosom ; it grieveth him to bring it again to his mouth.”

“ The diligent shall bear rule.”

The only sure way of keeping a church in peaceful, harmonious order, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, is to keep every member at his post, on the alert, in some responsible station, equipped for battle. No wonder so many churches are starving spiritually, or at loggerheads, biting and devouring each other. “ An idle pate is the devil’s workshop.”

“Satan finds some mischief still,
For idle hands to do.”

“Why stand ye here all the day idle?” Work for God, pull sinners out of the fire, fight the good fight of faith, lay hold on eternal life, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

“Be earnest. An immortal soul
Should be a worker true:
Employ thy talents for thy God,
And ever keep in view
The judgment scene, the last great day,
When heaven and earth shall pass away.”

Everything in nature and grace are active, full of life and motion, on the wing. The sun, the moon, the sparkling heavens, the birds, the floods, the rippling brooks, and flowing founts; the birds warble on every tree in ecstasy of joy; the tiny flower, hidden from all eyes, sends forth its fragrance of full happiness; the mountain-stream dashes along with a sparkle and murmur of pure delight. The object of their creation is accomplished, and their life gushes forth in harmonic work. O plant! O stream! worthy of admiration to the wretched idler!

“Dream not, but work! Be bold! be brave!
Let not a coward spirit crave
Escape from tasks allotted!
Thankful for toil and danger be;
Duty's high call will make thee flee
The vicious, the besotted.”



SOLITUDE, SOLITUDE—SWEET SOLITUDE!

WHAT a blessed privilege is retirement—cessation from the busy bustling scenes of life, an opportunity to meditate on things heavenly and divine, things present, things eternal! Sinner, backslider, stop and think before you further go. Seek out some retired spot in the forest, under the shady oak or maple, like the man in the engraving. Take your Bible, open God's book, "search the Scriptures," pour out your soul in prayer.

“WORK WHILE THE DAY LASTS.”

WORK! WORK! WORK!

‘*Whatsoever thy hand findeth to do, do it with thy might.*’—Eccles. ix. 10.

“*God gives the bird its food, but does not throw it into its nest.*”

“Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

“Are you in earnest? Seize this very minute.
What you can do, or dream you can, begin it;
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated;
Begin it, and the work shall be completed!”

Work, go to work, work on, work *forever!*

Are you in trouble? *Work!* Are you tempted powerfully? *Work*—out in the harvest-field, white already for harvesting. Work, work! do good!

Nothing so surely and speedily drives away the tempter, dissipates a dull, stupid, or gloomy state of mind, as working for Jesus—putting on the whole armor of God, and out in the battle-field. Think of Jesus; never brood over your troubles, trials, and crosses—never give way to despondency, *never*. Multitudes of Christian professors are locked up in Doubting Castle for want of work—activity in doing good—in imitation of the blessed Master.

“ When Jesus came to bless mankind;
 Pure goodness was on earth revived :
 Come, learn of Him, and strive to live
 As our Redeemer lived.”

It is not simply by believing. Faith introduces us into the way of salvation. But if we do not look ahead and go forward, we shall become like Lot's wife. We obtain salvation by faith alone. No one can keep it by faith alone. St. James says : “ For as the body without the spirit is dead, so faith without works is dead also.” *James*, ii. 20.

It is by DOING. Religion consists much more in works than many seem to suppose.

It is said that Demosthenes, when asked “ what was the first essential qualification of the orator,” replied, “ Action !” and the second, “ *Action !*” and the third, “ ACTION !” So in the face of this antinomian age, we affirm that the first, and second, and third requisite of a Christian is ACTION. We fully indorse the sentiment of President Edwards, that “ slothfulness in the cause of God is as damning as open rebellion.” Settle down in inactivity, and you are undone forever. The servant that hid his Lord's talent was cast into outer darkness. Good resolutions are well enough as far as they go, but they do not make us Christians. They must have their embodiment in action. But our activity must be of the right kind, flowing from faith that works by love, purifying the heart.

HOW TO CURE THE DUMPS.

“Live for something; be not idle,
Look about thee for employ;
Sit not down to useless dreaming,
Labor is the sweetest joy.”

IN the dumps are you? What else could you expect—hope for? No marvel you are in Doubting Castle, so long as you take the easy-chair, sleep while angels wake, sing “Glory! glory!” What is a soldier? what does he enlist for? To slumber at his post—sleep on downy pillows? Up, brother, sister, *up—out!* Put on the whole armor, burnish it with faith and the Holy Spirit, hope and love; out into the battle-field, fight, fight; and our word for it, you are out of dumps and doubtings. “Endure hardness as a good soldier.” “The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.” Did Job, think you, doubt or despond while searching out objects of charity and mercy, when he delivered the poor that cried, and the fatherless, and him that had none to help him? When the blessing of him that was ready to perish came upon him, and when he “caused the widow’s heart to sing for joy?” Job was eyes to the blind, and feet to the lame, and the cause he “knew not he searched out.”

Did Paul, think you, suffer with doubts or despondency, while on the wings of love, pouring in the liquid flame of God’s truth? Here lies the great secret of

warding off Satan's fiery darts, of growing in grace, of holy living.

Beloved, do you wish your light to break forth as the morning, your righteousness to go before you, and the glory of the Lord your rear-ward? Would you have the Lord guide you continually, satisfy your soul in drouth, make fat your bones, cause you to be like a watered garden, and like a spring of water whose waters fail not—your peace to flow as a river? Up, and out; “put on the whole armor;” “wash you, make you clean;” “lay aside every weight;” “consider the poor;” “break every yoke;” “visit the fatherless and widows in their affliction, and keep yourself unspotted from the world.”

“The poor ye have always with you; and whensoever ye will, ye may do them good.” In ministering to the poor ye minister to Jesus. “Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.” *Matt.* x. 42. “God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints, and do minister.” *Heb.* vi. 10. What saith Jesus to those on His right hand, in *Matt.* xv. 34? “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:” wherefore?

“I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took

me in ; I was naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me." " Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

" Be thine the joy that angels know,
 Who visit oft the abodes of pain,
 With interest list to tales of woe,
 And bid the dying live again."

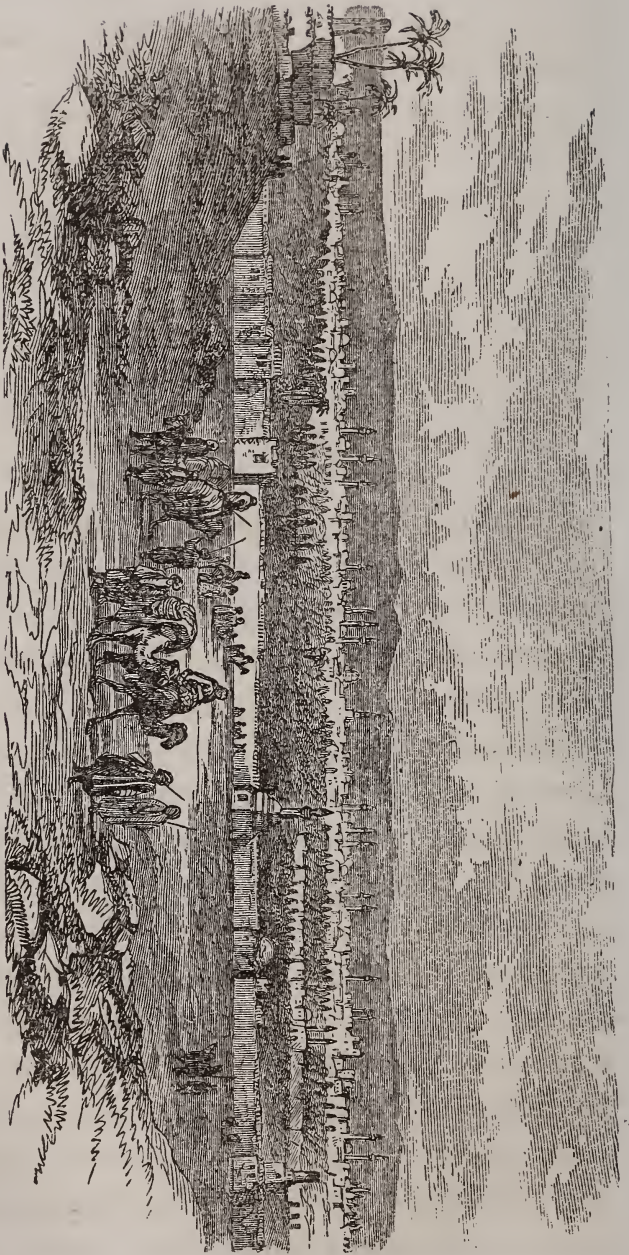
THE MAN FOR THE TIMES.

THE READY—THE ALWAYS READY.

READY to every good word and work—to do what God would have him do. Call on him to pray? he prays—to speak? he speaks—to exhort? he exhorts—to give? he gives. He is always at his post, to speak, pray, exhort, visit the sick, the poor, the distressed, the oppressed. His heart is open—his purse. He goes forward with alacrity, cheerfully, in every duty, public or private, however trying, painful, or self-denying—late or early, cold or hot, rain or shine, he is on the spot. " Lord, what wilt Thou have me do?" is on his tongue evermore. In a word, he is God's, and God is his. Christ is in him—His love constrains him. He is truly a minute-man. Whatever good thing his hand findeth to do, he does with his might. He never shrinks from duty, when duty calls. He makes no excuses, no apologies, for time, place, or circumstances. He opens his mouth wide, and God fills it.

THE oldest city in the world is Damascus. Tyre and Sidon have crumbled on the shore ; Baalbec is a ruin ; Palmyra lies buried in the sands of the desert ; Nineveh and Babylon have disappeared from the shores of the Tigris and Euphrates.

DAMASCUS.



GOLD PURIFIED; OR, WORKING IN THE FURNACE.

“ Trial, when it weighs severely,
 Stamps the Saviour’s image clearly
 On the hearts of all his friends :
 In the frame his hands have moulded
 Is a future life unfolded,
 Through the suffering which he sends.”

READER, is your faith tried? Thank the Lord for it,
 “ count it all joy.”

What true disciple, in all ages, that has not had his faith tried, again and again? Faith that is not put into the crucible and tested is worthless! The Lord put Daniel into the lions’ den to try his faith; Shadrach, Mesheck, and Abednego into the fiery furnace, heated seven times hotter than was wont.

Job declared unhesitatingly that he would trust God.

The longer you keep a canary-bird in a darkened cage, the sweeter it will sing; so, the more severe the discipline of the good man’s experience, the sweeter the songs of his spirit-life. The gold that is refined in hottest furnace comes out the brightest, and the character moulded by intensest heat will exhibit the most wondrous excellences. God’s children are like stars, that shine brightest in the darkest night; like torches, that are better for beating; like grapes, that come not to the proof till they come to the press; like trees, that drive down their roots further and grasp the earth tighter by reason of the storm; like vines, that grow

the better for bleeding ; like gold, that looks the better for scouring ; like glow-worms, that shine best in the dark ; like juniper, that smells sweetest in the fire ; like the pomander, which becomes more fragrant for chafing ; like the palm-tree, which proves the better for pressing ; like the chamomile, which spreads the more as you tread upon it.

“ There is a flower, when trampled on,
 Doth still more richly bloom,
 And even to its bitterest foe,
 Gives forth its sweet perfume.
 The rose that's crushed and shattered,
 Doth on the breeze bestow
 A fairer scent, that further goes,
 E'en for the cruel blow.”

What now ? Work in the furnace ? By all means. Work, work, work. Go right at it, keep at it—work with your might, all your might ; don't stop—go forward. Are obstacles in your pathway, mountain high ? Does Satan tempt you, shower his fiery darts ? Keep at work ; work harder ; work mightier. The more fierce the onsets of the devil, the more determinedly war against him. Break in upon his kingdom, on the right and on the left ; storm the fort ; give him no quarter. Never slacken your efforts or your zeal for God a single moment, because of Satan's fiery darts, trials, or temptations. “ Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you ; but rejoice, inasmuch as ye are partakers of Christ's sufferings.” Are

you beset on every side, pressed down, crushingly, overwhelmed with manifold temptations? Work the harder; fight the harder; buckle on the whole armor; take hold on God; plead the promises; rest upon them—hold fast; labor on; fight on. Say as Job did, “Though he slay me, yet will I trust in him.”

Some good folks, when greatly tempted, pressed down by manifold trials and discouragements, faint by the way, slacken their hand in the cause of truth and salvation, neglect duty, begin to doubt God’s promises, his goodness. Thus Satan triumphs, gets the upperhand; and Giant Despair locks up those doubters in his castle, and there they are, for weeks and months, grinding, like Samson, in the prison-house. Awful state! horrible!

“Tempted, tried, desponding one,
 Why does darkness shade thy brow?
 Is there no all-bearing sun
 In the heavens above thee now?”

Trembling one, tempted one, beset by Apollyon in the way, remember this is the very time to press forward in duty, and hope more resolutely than ever. When the furnace is heated seven times hotter than is wont, go forward, knowing that the same afflictions are accomplished in your brethren that are in the world. “God is faithful; who will not suffer you to be tempted above that you are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.” *Cor. x. 13.*

“ Then, pleading, fainting spirit, turn
 To One who hears above.
 ‘ Bear with the thorn,’ the answer comes ;
 ‘ I chasten whom I love ! ’ ”

“ Though now, for a season, if need be, ye are in heaviness, through manifold temptations. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ.” 1 *Peter*, i. 6, 7.

Finally, “ Count it all joy when ye fall into divers temptations ; knowing this, that the trying of your faith worketh patience : But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” *James*, i. 3, 4.

“ The path seems weary, and we ask,
 ‘ Can this lead us to God ? ’
 Why stop to doubt and murmur thus
 Beneath his chastening rod ?

“ Courage, ye weak and suffering ones,
 Day follows after night ;
 So shall the glorious scenes of heaven
 Burst on your raptured sight ! ”

God is now speaking to us in thunder-tones, “ Repent, for the day of the Lord of hosts is upon every one that is proud and lifted up ; and he shall be brought low. Behold, the day cometh that shall burn as an oven ; and all the proud—yea, and all they that do wickedly, shall be as stubble.”

HOUSEHOLD PREACHING—SAVING THE POOR.

“ They who strive to help the weary,
 Lighten sorrow’s heavy load—
They it is whom Christ has chosen,
 They, the hidden ones of God.”

THAT’S it, friends, it’s the household preaching that does the work ; going from house to house in the name of the Lord, with a heart full of love, on fire, for the salvation of the poor and perishing. “ As ye go, preach ;” preach and pray, pray and preach. Go through—visit the people, give yourselves wholly to the work—go through lanes and alleys—the most obscure and dark places, up-stairs and down-stairs, in the cellars, search out the poor, the afflicted, the degraded, the outcasts, administer to their wants, pour in the oil and wine of consolation, comfort the feeble-minded, support the weak, cause the widow’s heart to sing for joy.

“ No matter where, if duty calls thee, go,
 Amid contagion, poverty, and death ;
 Do, suffer, die, at duty’s call divine,
 Nor rest from battle till the victory’s won ;
 Then, Soldier of the Cross, a crown is thine—
 Thou faithful servant, hear thy glad well done.”

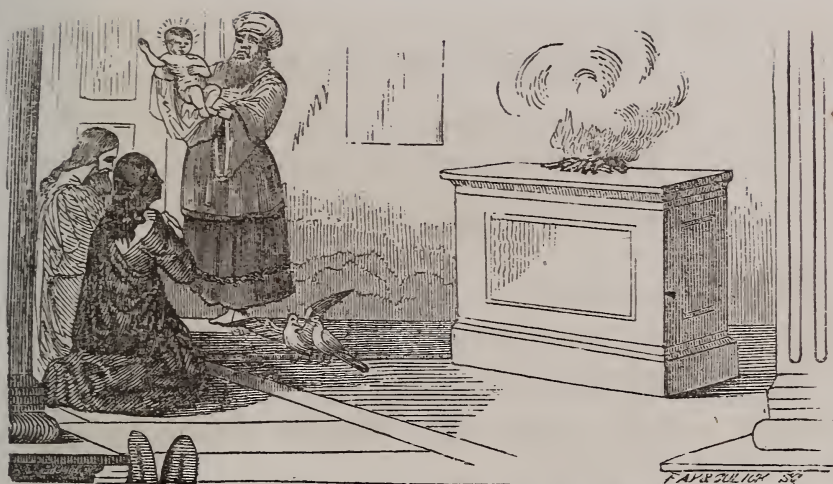
By administering to the temporal necessities of the poor you gain their confidence, prepare the way for spiritual instruction.

How did Christ, our great Exemplar ? The blessed Saviour never forgot the bodies of men. He always re-

lieved their physical as well as their mental and spiritual wants. Is it so now? What avail the most pointed warnings and admonitions? Will the poor listen to spiritual instruction when destitute of the comforts of life, when famishing for bread and shivering with cold? Will a starving man hear you expatiate on the sweets of religion, the importance of seeking first the kingdom of God? Minister to his wants, speak kindly to him, feed him, take off his rags, clothe him, *instantly* his soul is filled with gratitude and praise. His confidence in your sincerity is gained. Then pour in the oil and wine of redeeming love.

Thus the souls of the poor may be saved. Friends, will you do it? Imitate Christ and his apostles—go about doing good! Christ says: “The poor ye have with you always, and whensoever ye will ye may do them good.”

Multitudes in our large cities are perishing for lack of spiritual food—the bread of eternal life. Will you minister to them—open your heart and your purse? “Blessed is he that considereth the poor.” “He that hath pity on the poor lendeth to the Lord.” “Deal thy bread to the hungry, bring the poor, that are cast out, to thy house. When thou seest the naked cover him, and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily. Then shalt thou call and the Lord will answer thee; thou shalt cry, and He shall say, Here I am.” *Isa.* lviii. 6-12.



OLD SIMEON HOLDING JESUS IN HIS ARMS.

“AND he came by the Spirit into the Temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation.”
Luke, ii. 27-30.

Simeon was endowed with the spirit of prophecy, and by immediate inspiration he was assured that he should not die till he had seen the Lord's Christ. Thus, under the guidance of the Holy Spirit, he came to the Temple at the very time when Joseph and Mary presented Jesus there, and so he witnessed the first accomplishment of a very remarkable prophecy concerning Him.

Seeing, therefore, the infant Redeemer, and knowing who He was by the inspiration of the Holy Spirit, he took him in his arms and “blessed God.”

PREACHING TO CHILDREN.

“’Tis from the little ones, O God,
 Their simple hearts and artless ways,
 Wiser, because more pure than we,
 Thou hast perfected praise.”

PREACH to children? Certainly, even to little children—a word, a sentence, a chapter, a whole sermon.

Parents, ministers, teachers, educate for this *special* purpose; early enlist the infantile mind to things heavenly and eternal.

Not a sermon from the sacred desk should omit special reference to the “lambs.” “Feed my lambs” is the high and holy mandate. Christ fed them, folded them to His bosom.

Teach children to expect these pulpit inculcations; take them to the sanctuary for the express object of hearing, digesting, treasuring up the words of eternal life.

This subject of early salvation is momentous! Press it, *press* it on the minds and hearts of your “little ones,” by night and by day, “When thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” *Deut.* vi. 7-8.

Why are children inattentive—often wayward, ungovernable, in the house of God? Why do they manifest no interest or delight in the services of the sanctuary? Is it a marvel? How can it be otherwise? Very many ministers think no more of adapting their

discourses to meet the juvenile age than they do of preaching to the inhabitants of the moon!

What! have children no souls? When save the world? Never—till we preach to little children in God's house and out of it; till parents *awake!* ministers *awake!*

Parents, take your children to the house of God with *special* reference to their souls' salvation; praying, anticipating the truth's lodgment upon the heart and conscience. And when you return from the place of public worship question them, solicit a repetition of the sanctuary services; bring them *home* to the heart, water them with prayer, as dew from heaven. Follow up this course from Sabbath to Sabbath, and soon we see children flocking to King Emmanuel, as doves to their windows, with countenances beaming heavenly delight, with songs of hallelujah to the Lamb of God that taketh away the sins of the world.

Here is an important moral field, inviting cultivation. *Mind* in its forming stage, impressible and inquiring; not preoccupied, Gospel hardened, or blinded by the deceitfulness of *sin*. The attention can be more readily arrested by saving truths than in riper years, the affections more readily won, the purposes of the heart more readily moulded to the right. Why then should this moral seed-time be so neglected by so many of the under shepherds, on whom the great Shepherd enjoins it so imperatively, "Feed my lambs?"

Why should parents be indifferent to this matter?

Why should they take their children from Sabbath to Sabbath to the place of worship and Christian instruction, and sit with apparent unconcern while their little ones hear the Gospel in an *unknown tongue*? or become so tired of listening to what they cannot understand, that they yield to the temptation to spend the time of worship in reading some book they have just drawn from the Sabbath-school library; and thus form fixed habits of disrespect to the pastor, and inattention to the services of the sanctuary?

Many a good clerical brother who takes a little daughter on his knee at home, and delights her with some simple story, cannot be persuaded to carry the same style and the same power into his church, or even his lecture-room. And they who raise this complaint of incapacity are the very men who most need, for themselves and the people at large, the benefit of the work. It would infuse new life and freshness into the stiff propriety of their discourses. It would give flexibility and vivacity to their whole manner of address. It would increase the practice of illustration in sermonizing. It would, indirectly, greatly aid the Sabbath-school, more deeply interest parents in the spiritual welfare of their children, and suggest to them interesting modes of conveying truth. Any pastor who will, by collecting facts and anecdotes from the newspapers and from his general reading, gather materials for this labor, will be surprised to find how little labor will enable him to interest an audience of children. It is the

testimony of every pastor engaged in this work, that the most intelligent adults in his congregation are none the less interested in these simple and fully illustrated addresses than the children. It is noteworthy that our Lord, when discoursing to the Scribes and learned doctors of the law, made hardly less use of parables than when instructing the common people. "A good illustration is an argument;" and it is also a *power* to force the truth irresistibly home.

If any pastor would multiply the strong ties between himself and his people, if he would extend his influence over them, if he would win the gratitude of every parent in his charge, and, above all, fulfil the Master's solemn injunction, "Feed my lambs," we would urge him to enter at once and in earnest on this most delightful and rewarding work.

It is a precious gift to be able to interest and profit a congregation of children. Let those to whom God has given it by no means despise it, but carefully cultivate it by prayer, reading, study, and observation.

" Call the children early, parent,
Give the little lambs thy care;
See that they are folded safe
Within the heart of prayer."

"Children are the heritage of the Lord." It is the Father's good pleasure to give them the kingdom. They are therefore to be "brought to Christ"—to be trained for God—to be "brought up in the nurture and admonition of the Lord."



FEED THE LAMBS.

NOURISH them, carry them in the bosom—feed them with the sincere milk of the Word. Gins, traps, snares, and pitfalls are on every side. False prophets, false teachers, errorists, socialists, universalists, mesmerism, spiritualism, magicians, necromancers, witches, and wizards, the gay party, the ball-room, the fashionable concert, the formal professor, the time-serving.

The young convert must be exhorted, entreated to shun these temptations, these traps of Satan—touch not, taste not, handle not these unclean things; have no fellowship with the unfruitful works of darkness; to flee youthful lusts, that war against the soul; to read God's word, meditate in it day and night, hide it in the heart, drink into its spirit; pray much in secret, pray *always* with all prayer and supplication in the spirit, watching in the same with all perseverance; to be

steadfast, unmovable, always *abounding* in the work of the Lord.

The only sure way for young Christians to live and thrive is to do good and communicate, be active in the cause of benevolence, labor for God, for souls, imitate Christ and his apostles. New converts need line upon line, precept upon precept, here a little and there a little. Public sermons and sanctuary duties, however scriptural and powerful, will not suffice; fireside, social, conversational, *every-day* instruction is called for. Nor should the minister or pastor alone do all the work; the experienced Christian, the fathers and mothers in Israel have a weighty responsibility—yes, every church-member should be a "*living* epistle, known and read of all men." Lambs cannot feed on chaff or husks, but angels' food—the bread of heaven, the sincere milk of the word—that they may grow thereby.

Says a popular preacher in Brooklyn, "People will go where they are fed, and will not go where they are not fed."

True indeed; but what is the food alluded to by this distinguished divine? Gospel food, that nourishes the soul? What does he preach? The doctrines of the Bible, "holiness to the Lord," entire consecratedness to God's service? Does he tell his audience to "come out from the world and be separate, and touch not the unclean thing"—abstain from all appearance of evil? Not so. People judge differently as to what is worth hearing, as preachers differ as to what is worth saying.

Very many are delighted with nonsense, trifling witticisms in the pulpit, foolish talking and jesting, and "heap to themselves teachers having itching ears," who would find no pleasure in hearing the sermon on the mount. This popular preacher, boasting of the multitudes that flock to hear him, should bear in mind that there are many kinds of "fodder, and a correspondingly great variety in the feeders of the fodder." The crow, that would turn up his nose at the manna that fell in the wilderness, would riot in the carrion that made the dove fly away in disgust. The common supposition, that a man "feeds" multitudes because they go to hear him, or that another man has nothing "worth hearing" because his audiences are not so large, is the sheerest nonsense.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 *Peter*, v. 1-4.

BEWARE! "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." 2 *Cor.* xi. 13, 14.

DAUBING FOLKS,—FOLKS THAT DAUB.

“Her prophets have daubed them with mortar.”—Ezek. xxii. 28.

“BECAUSE, even because, they have seduced my people, saying, Peace : and there was no peace ; and one built up a wall, and, lo, others daubed it with untempered mortar : Say unto them which daub it with untempered mortar, that it shall fall : there shall be an overflowing shower ; and ye, O great hailstones, shall fall ; and a stormy wind shall rend it.”—*Ezek. xiii. 10, 11.*

There were daubers in Ezekiel’s time, and there are daubers now ; daubing here, daubing there. It’s daubing in the pulpit, it’s daubing in the press. It’s daubing with the great folks, it’s daubing with the little folks ; it’s daub, daub, daub ! Ministers and editors that daub in one place, are sure to daub in other places. The man that writes daubingly, is sure to preach daubingly—the man that preaches daubingly, is sure to write daubingly. The man, in the pulpit, that preaches daubingly to the great folks, men and women, preaches daubingly also to the “little folks.” So it goes—all through the land—till all classes, old and young, male and female, rich and poor, bond and free, white and black, are daubed by these daubers, in the pulpit and out of it. Oh ! oh ! what an awful state of things ! “The whole head is sick and the whole heart faint.”

When will the people open their eyes to this daubing, and be no more daubed by these ministerial and editorial daubers? What can you do to get them out of this daubing? "They are wiser in their own conceits than seven men that can render a reason." No cases on Bible record, and in all gospel lands, are so difficult to manage as these daubers, and those that have been daubed by these same daubers in the pulpit and in the editorial chair.

Oh! what a Herculean task for the true Bible reformer—following in the train of these daubers. The whole field before him is like a scorched prairie, run over with fire, and no sign of green foliage of fruits or flowers! Far more hopeful for the dwellers in heathen lands, sitting in the region and shadow of death, whose ears have never been greeted with the sweet sound of Jesus.

"Can the Ethiopian change his skin or the leopard his spots? then may ye also do good, that are accustomed to do evil." *Jer.* xiii. 23.

Christ found this same difficulty in His day, and with what terrific, scorching fires of rebuke He denounced these daubers—those who paid tithes of mint, anise, and cummin, and omitting the weightier matters of the law—judgment, mercy, and faith; who compassed sea and land to make one proselyte; and when made was twofold more the child of hell than themselves! "Ye serpents, ye generation of vipers—how can ye escape the damnation of hell?" *Matt.* xxiii. 33. "Lo, when

the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

“Therefore thus saith the Lord God, I will rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

“So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it.” *Ezek. xiii. 12-15.*

How much better to obey God than man. “To obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” *1 Samuel, xv. 22.*

Lord, have mercy on these blind guides. “For if the blind lead the blind, both will fall into the ditch.”

“FRET not thyself because of evil men, neither be thou envious at the wicked. For there shall be no reward to the evil man; the candle of the wicked shall be put out.” *Prov. xxiv. 19, 20.*

THE WORKS OF THE FLESH ARE MANIFEST.

HINTS TO MINISTERS AND TEACHERS.

“Far off, the road which leads to death
 Looks beautiful and fair ;
 Lord, seek Thy servants if they stray,
 Nor let us perish there.”

Is it not strange that very many professed ministers of the Gospel open their lips on every command in the decalogue save one, the seventh? denounce every sin save that of adultery, the sin of lewdness, the overshadowing sin of the land, the “Upas” of the day? A sin so prevalent, so enormous, so polluting, so conscience-searing? A sin that is paralyzing the influence of the Gospel *everywhere*, engulfing its millions annually in the pit of woe everlasting? Silence gives consent, and the iniquity abounds increasingly. “The land is full of adulterers.” “Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication and going after strange flesh.”

Beloved, how *can* you, how *dare* you hold your peace while this evil stares you full in the face? Think not *you* are safe while thus silent. You are exposed, your families, your kindred, your dearest friends. Our land is polluted; our churches are contaminated. There is no safety but in God, in crying aloud, lifting up the

voice like a trumpet. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness." The law is not for the righteous, but "for whoremongers, for them who defile themselves with mankind, for men-stealers." 1 *Tim.* i. 10. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." *Eph.* v. 5. "Marriage is honorable in all, but whoremongers and adulterers God will judge."

"Watchman on the walls of Zion,
Watch the movements of that lion
Who is seeking to devour."

Lewdness is the whirlpool, the everlasting sin, the leprosy of the day; "the way to hell, going down to the chambers of death." Millions of our race sink into the abyss, and rise no more forever!

Where lies the stagnant lake whose poisonous exhalations fill the surrounding atmosphere with a more deadly contagion, or bear to a wider extent all the ingredients of moral pestilence and contamination?

Or where is the volcano whose useless fires pour forth such a torrent of boiling lava as to lay waste in its course everything fair and good, and leave behind naught but one vast scene of moral desolation? If there be such a crying sin in our land, whose power, like the wing of the sirocco, is sweeping before it peace

and happiness, filling our penitentiaries, hospitals, almshouses, jails, and State prisons with its deluded votaries, sending annually to the tomb and to perdition, from the ranks of our youthful population, thousands of its ruined victims ; to break the hearts of parents, brothers and sisters, and spread far and wide weeping, lamentation, and woe, why the continued silence of so many ministers of the Gospel, in their pulpits, upon the subject ?

Are not all the commands of the decalogue of equal authority and obligation ?* Is the violation of one, trampling upon less authority, or sundering a less obligation, or committing a *less* sin, than the violation of another ? Are not the sins of the seventh commandment as heinous in the sight of God, and by Him as strictly forbidden, as the first, the fourth, or the tenth ? Who can say they are not ? And yet in relation to no other prevailing sin do the ministers of religion observe equal silence, indifference, and insensibility.

The truth is, no considerable reformation in morals or religion has ever been effected without the power of the pulpit and the general co-operation of its ministers. Without the aid of the pulpit and its ministers, Christianity had never been established, and men turned from the cruelties, the impurity, and wickedness of

* Licentiousness and slavery go hand in hand. Wherever you see oppression—the chattel system—there you see a harem, the hotbed of moral pollution !

pagan idolatry, to the belief and practice of Gospel truth.

Had Paul, and Peter, and the other apostles been *dumb*, who had put to silence heathen oracles, overturned heathen temples, and altars, and worship consecrated to devils—planted Christianity in the heart of the Roman empire, and unfolded the standard of the Cross over the palace of the Cæsars?

Had Wickliff, Luther, Calvin, Wesley, and their associates kept silence, what power on earth, unaided by such spirits, could have accomplished the work of *the Reformation*?

Motives to the faithful discharge of duty are strong and powerful. From time and eternity they cluster around the ministers of God, and press them without longer delay to speak out decidedly and earnestly on the subject of moral reformation—the great sin of lewdness.

They are called to this duty by every consideration that can rouse to action the slumbering spirit—the peace of families, the welfare of society, the blessings of liberty, the cause of morality and religion, the interests of time, and the still more momentous concerns of eternity—the orphan's tears and widow's groans, life, death, judgment, heaven, hell—all, *all*, call upon them, with united voices, to wake to the suppression of crimes that know no limit, and miseries that have no end.



BELSHAZZAR'S FEAST.

MOCKING FOLKS—FOLKS THAT MOCK.

THE feast of the impious Belshazzar, during which he saw the fingers of a man's hand writing upon the plaster of the wall, and his knees smote one against the other. *Dan. v. 1-6.*

Was this wicked, idolatrous Belshazzar the only mocker, think you, reader? We tell you, nay. The world is full of them. Ministers mock God on a thoughtless tongue; parents mock God; little children mock God.

Look at those children that mocked Elijah, saying, "Go up, thou baldhead." And what became of them? God sent "two she-bears out of the wood, and tare forty and two of them." *2 Kings, ii. 23.*

Ministers mock God when they confer with flesh and

blood, keep back part of the price, bow to the popular ear. Parents mock God when they solicit prayers for their unconverted children, meanwhile permitting these ungodly sons and daughters of theirs to continue in the service of Satan, live as they "list." What is it but mockery, or playing the hypocrite, to solicit the prayers of God's people while clinging to any idol, any known sin, while we have no fixed purpose of coming out from the world, and "presenting our bodies, a living sacrifice, holy, acceptable to God, which is our reasonable service?" Beware, friends, lest your "bands be made strong." David says, "If I regard iniquity in my heart, God will not hear me." Again he says, "I will wash my hands in innocency, so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wonderful works." *Psalm xxvi. 6.*

How many useless prayers! How much prayer, *called* prayer, that is not prayer!

"The lips may utter holy words,
And tremble with the *form* of prayer;
May charm the ear like singing birds,
And seem an angel's praise to share.

"And yet, unless a life of love,
Which fain would bless the world, be ours,
In vain we lift our hearts above,
Though worshipping in Eden bowers!

"Our life, our love, give soul to prayer,
Faith wings it to the mercy-seat,
Wins it divine acceptance there,
And pours heaven's treasures at our feet."

A SAD MISTAKE, ONE OF THE SADDEST.

“ When the false pastor from his fainting flock
 Withholds the bread of life, the Gospel news,
To give them dainty words, lest he should shock
 The fragile fabric of the paying pews,
Who but must feel the man, to grace unknown,
Has kissed—not Calvary—but the Blarney-stone.”

THIS mistake in the pastorship is not only one of the saddest of the sad, but a prevalent one—the omission of the shepherds of the flock to see and know what is read in families—on what kind of moral, mental, and spiritual food parents and children are feasting; whether good or bad, wholesome or unwholesome, poisonous or otherwise. Books and papers do preach, are preaching, will continue to preach, either salvation or damnation. Our whole nation is being moulded this very day. And rest assured, God holds His ministers responsible for the consequences of this “light bread”—these literary serpents!—to the utmost of their office and ability, to discern between the precious and the vile, and sound the trumpet of alarm accordingly. “A wholesome literature is the safety of a country. One of the uses of good books and periodicals is to keep away bad ones. People will have something to read; and ministers and elders are not worthy of the name of pastors—feeders of the flock—who will not furnish their charge with the food contained in good books and

good papers. Bad books and irreligious papers are even worse than bad company. They more deeply poison the soul, and our only way of keeping such out of families is to supply the house with good ones. Our own judgment is, that the habit of novel-reading is utterly destructive of intellectual discipline, and enfeebling to the last degree."

" Watchmen on the walls of Zion,
Do not leave your charge an hour."

Beloved, do you make it a special, all-important business to place in every household a good book, a weekly or monthly, breathing a pure Gospel—the atmosphere of heaven, that takes a bold, independent stand against all iniquity unsparingly?

Ministers of Jesus, are you using all laudable efforts to circulate books, tracts, and periodicals of the right kind? Are you laboring incessantly to get every family to take some valuable religious paper of a purifying, sanctifying influence, one that will tell on the conscience of every soul—bring *home* the truth—" *Thou art the man?*" Such a paper will be an auxiliary, a mutual helper, a second John the Baptist, assist you much in your pulpit ministrations, in the cause of reform and salvation. It will preach when and where you cannot preach—in the closet, the study, the office, the workshop, the domestic circle, everywhere; its silent voice will be heard, all classes of persons will hear it—parents and children, the husband and the wife, the man-servant and the maid-servant—all will receive their

portion in due season. It will be like leaven, leavening the whole lump.

While you utter the Almighty's voice from the sacred desk, this silent, sacred messenger will re-echo the same voice of mercy and love around the fireside and through all the varied scenes of life, *clinching* and *riveting* the truths of Gospel salvation. Why do not ministers see this—know this? We are utterly astonished at the *criminal* indifference on this point. The world to be redeemed by preaching from the pulpit merely, without the aid of an efficient, sanctified press? *Never!* These two must go hand in hand. God so ordains. A twofold cord is not easily broken.

Can any minister afford to do without the religious press, as a co-laborer in discussing the doctrines of grace, in promoting personal godliness, in urging the people to benevolent effort, and in communicating religious intelligence? Nobody, who has been without these silent private tutors, can know their educating power for good. Have you never thought of the innumerable topics of discussion which they suggest at the breakfast-table, the important public and benevolent measures with which, thus early, our children become familiarly acquainted—great philanthropic questions of the day, to which, unconsciously, their attention is awakened, and the general spirit of intelligence which is evoked by these quiet visitors? Anything that makes home pleasant, cheerful, happy, joyous, thins the haunts of vice, and the thousand and one

avenues of temptation, should certainly be regarded, when we consider its influence on the minds of the young, as a great moral and social blessing.

The people *will* read something, rest assured, and if something valuable and soul-saving is not furnished, and furnished *speedily*, Satan will sow tares in abundance, and of the rankest kind. Alas for those neighborhoods!

A little forestalling might save a whole community from utter ruin! Let Satan once get foothold, scatter novels, romances, love-ditties, the Couriers, Flag of the Unions, Fashion-plate Magazines, Jackson Davisisms, and other devilisms, the Petersons, Godeys, and Harpers—what now? truth find lodgment? The die is cast, the soul lost! *lost!*

Pastor, beloved, do you realize this as one that must give an account? At a time like this, when our land is visited more fearfully and terribly than Egypt was, when rivers were turned into blood—when frogs, lice, flies, and locusts darkened the heaven, and the firstborn of every family was a dead corpse—is your voice raised like a thunderclap? Do you run *quickly* for *life* with your burning censers to stop the plague—stand between the dead and the living? Wrath is gone out from the Lord; an atonement must be made. (See *Num.* xvi. 46, 47.)

“On! on! Our moments hurry by,
Like shadows of a passing cloud,
Till general darkness wraps the sky,
And man sleeps senseless in his shroud.”

OUR NEW VOLUMES—BOOKS AND TRACTS.

Go? Yes, they will, on the wings of the wind—fly abroad, supersede the light, the volatile, the visionary. When and where salvation goes, fire pentecostal—fire on fire—our publications, Bible-reformatory, will speed their flight, even to distant lands, instead of the works of Satan, the corrupting and the vile, the sickly and the sentimental, death and damnation: then peace, hope, joy, light on light, glory on glory! Every step reformatory increases their circulation.

Let truth prevail mightily, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance in all things, and our work is on! *on!* Let all novel-reading and puffing, all idolatry in dress, all tobacco selling, chewing, smoking, snuffing, and dipping, all half-heartedness, time-serving, man-fearing, and popularity-seeking be banished; all crying “peace, peace” when there is no peace—everything, indeed, that God requires and hates; then our books and tracts become popular.

In a word, let the Bible be the text-book, the guide, the lamp, and the light; Jesus Christ “the chief cornerstone,” the all in all, the same yesterday, to-day, and forever—the holy, the just, the merciful, and the true. Then our silent messengers of truth take wing, fly abroad, are received with open hearts and open arms everywhere, take the place of the novel, the romance,

the silly, nonsensical love-tales, the half-hearted, and the time-serving.

Beloved, shall we not hope on, pray on, labor on, fight on? "How can two walk together, except they are agreed?" "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." *Psalm* xiv. 7. "Thou shalt love thy neighbor as thyself." "Love is the fulfilling of the law."

Take sides with God, and all is safe. "Stand for Jesus?" Yes; "Stand for Jesus."

"Stand up! stand up for Jesus!
The solemn watchword hear;
If while ye sleep he suffers,
Away with shame and fear!
Where'er ye meet with evil,
Within you or without;
Charge, for the God of battle,
And put the foe to rout."

VICIOUS LITERATURE.

PARENTS and teachers are quite too forgetful of one incumbent duty, viz. : The guarding and guiding of the moral natures of the young. Our children, unattended by faithful advisers, are wandering away in forbidden paths, guideless and friendless, treading upon enchanted ground, revelling among dangerous delusions.



BEAUTIFUL FLOWERS.

“ BEAUTIFUL flowers, beautiful flowers,
 Fading away with earth’s waning hours,
 Laying your glorious robes aside
 From the winter’s blast, in the dust to hide ;
 Say, will you rise from your lowly tomb,
 When the earth is robed in her Eden bloom ?

“ O winter hours, O winter hours,
 Once more your blight may crush the flowers,
 Once more your snows o’er us be cast :
 Exult not, it may be the last,
 For with the earth’s long-promised King,
 Our eyes shall see an endless spring.”

BEAUTIFUL, MOST BEAUTIFUL!

“Truth is earnest, truth is fearless,
Ever dwelling in the skies.”

WHAT is more beautiful, more lovely than truth developed, portrayed, held up, declared fearlessly, unmixed with error, proclaimed boldly, regardless of consequences?

“What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.”

Here is beauty inimitable, the crowning excellence, the praiseworthiness, the top-stone of grace divine.

This declaiming against all sin, every sin, little sins and great sins, State sins, city sins, Church sins, family sins, individual sins; sins long standing, covered up, winked at, embraced; sins popular and unpopular, secret sins of heart and life—bringing them to light, holding them up to public gaze in all their ugliness and naked deformity—is truly sublime, majestically beautiful, glorious. Who dares?

The holy prophets did; the apostles did; Jesus Christ did. There is not a sin recorded in the Bible, not a sin known among men, that was not made to feel the pruning-knife, the two-edged sword, the fire and the hammer of God's word. Those holy men of God laid the axe at the root of every sin, and left the con-

sequences with God. They were faithful unto death. They regarded not their lives dear ; they counted all things but loss for the excellency of the knowledge of Christ, and for His sake they suffered the loss of all things.

Reproving is one of those "weapons" which the apostle speaks of as not being "carnal, but mighty through God to the pulling down of strongholds." 2 *Cor.* x. It is one of those "daily crosses," which Christ has commanded us to bear if we would be his followers. It is evident that if we love God with all our heart, we will hate sin in the same proportion ; and if we love our neighbors as ourselves, we will feel as deeply interested in their souls' salvation as our own ; and consequently we will not suffer sin upon them. Those who profess to love God, and can bear to hear His name profaned, and see His holy Sabbath polluted, without reproving the offenders, are still "in the gall of bitterness, and in the bond of iniquity." It is impossible to be a child of God and neglect this duty.

DR. RUSH was once in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre in the evening. "What, go to the theatre?" "Yes ; don't you?" "Never, *never!*" "Why?" "I will never publish to the world that I think Jesus Christ a bad master, and religion an unsatisfying portion."

A SAVOR OF LIFE—A SAVOR OF DEATH!

READING-ROOMS, PUBLIC AND SUNDAY-SCHOOL LIBRARIES.

“ Good books and papers live while we are dead
 Light on the darkened mind they shed,
 Good seed they sow from age to age,
 Through all this mortal pilgrimage ;
 They nurse the gems of holy trust,
 They work untired when we are dust.”

Good books and papers preach ; bad books and papers preach. One is a savor of life to life, the other of death to death ! One preaches salvation, the other damnation !

Look at this subject, friends ; turn it over, view it on every side ; peep into Sunday-school libraries, public reading-rooms—what do you see ? Scorpions, adders that sting, serpents that bite, Satanic transformations, the old serpent the devil, with cloven foot concealed !

“ As is the tree, so is the fruit.” “ Do men gather grapes of thorns, or figs of thistles ?” “ Can a man take fire in his bosom, and his clothes not be burned ?” “ Evil communications corrupt good manners.”

Do you ask what harm books and papers will do tinctured with romance and folly ? The same harm that personal intercourse would with the bad men who wrote them. “ That a man is known by the company he keeps,” is an old proverb ; but it is no more true than that a man’s character may be determined by knowing the books he reads. If a good book can’t be

read without making one better, a bad book cannot be read without making one worse. A person may be ruined by reading a single volume. Bad books are like ardent spirits, they furnish neither aliment nor "medicine—they are "poison." Both intoxicate—one the mind, the other the body. The thirst for each increases by being fed, and is never satisfied: both ruin—one the intellect, the other the health, and together the soul. The makers and venders of each are equally guilty and equally corrupters of the community; and the safeguard against each is the same total abstinence from all that intoxicates mind or body.

The love of fiction is a growing appetite, and one which generally wastes more time than any other. It produces a distaste for healthy mental food, and a dislike to strengthening mental exercise. However good the tone of a fiction may be, or its moral, the habit of craving fiction, once formed, cannot be prevented from gratifying itself with those novels and romances of the day, which may well be described as "Satanic literature." The person who enters upon a course of novel-reading may be said to be rapidly unfitting himself for a noble and useful life. Then, all this reading is positively worse than useless. We have no faith in the effect of teaching moral truth by fiction. No real knowledge is stored by it. After reading a thousand novels, the youth may be still unfurnished with the most necessary information.

Nothing should find lodgment for a moment in our

families and Sabbath-school libraries, reading-rooms, on our centre-tables, but the salt of the earth, light heavenly, intellectual and spiritual, life-giving, soul-kindling ; such reading as elevates, purifies, and sanctifies. Family books and papers should be of the purest kind ; nothing should be introduced that tends in the least to pervert or corrupt the rising generation. It is truly painful to see in some reading-rooms popular works of fiction, novels, romances, and works positively infidel in their tendency !

Such libraries and reading-rooms are a curse instead of a blessing to the community. Many a young man has been ruined for time and eternity by this corrupting literature.

No book or periodical, whatever its merits in other respects, which takes the name of God in vain, uses it profanely or irreverently, which contains a profane oath, an impure or libidinous thought, or speaks lightly of the word of God, should ever be allowed in a family or reading-room. A parent should never allow a fascinating writer to say that, behind the screen to the eye of a child, which he would not permit any one to breathe into the ear.

Byron, Scott, Shakspeare, are more or less defiled by profane and impure allusions, dashes or exclamations, that offend the ear of modesty and virtue. What Christian father or mother would allow Shakspeare, if he were now alive, to associate with a blooming circle of sons and daughters, or read his plays, just as they now

stand in the best editions? Is it possible for them to pass through the youthful mind and not leave a foul stain behind? Read the "Personal Recollections of Charlotte Elizabeth," and see how narrowly she escaped the loss of both body and soul by poring over Shakspeare's corrupting fascinations.

Are not editors and publishers rolling up a fearful account for facilitating the circulation of these reptiles, now flooding and cursing the land? Unless some means can be devised to arrest this rapidly augmenting currency of licentious and semi-infidel literature, its demoralizing effects everywhere manifest, we are *lost ! lost !* Cease? When will this curse of all curses cease—that poisons the fountains of mercy, eats out the life-blood of spiritual life and salvation, ushering millions into the gulf bottomless? When will this death of deaths cease? Never, till God in mercy open the eyes of religious editors to see the enormity of their guilt in puffing this light bread, these popular, fashionable monthlies, stepping-stones to the vilest French novels—until ministers and church-members cease to patronize these sugar-coated poisons of Satan.

You should preach everywhere, by look, thought, word, act—by word of mouth, by pen, the tract, the book, the periodical. "Out of the abundanee of the heart the mouth speaketh."



AN OLIVE BRANCH.

THE olive-tree is one of the earliest trees mentioned in Scripture, and is an emblem of peace among all nations, because an olive-branch, brought by the dove to Noah in the Ark, was the first sign which he received of peace restored between heaven and earth, after the bursting forth of God's wrath in the waters of the flood. *Gen.* viii. 11. It is an evergreen tree, and very long lived—an emblem of a fresh and enduring piety. *Psalms* lii. 8. Around an old trunk young plants shoot up from the same root to adorn the parent stock when living, and succeed it when dead; hence the allusion in describing the family of the just. *Ps.* cxxviii. 3.

NO FIRE WITHIN—NONE WITHOUT.

MISSIONATING.

“Keep the gospel-trumpet sounding,
 Always give a CERTAIN sound :
 Lo, temptations are abounding ;
 WATCH and PRAY—your help is found.”

READER, are you a missionary? What kind? Where do you missionate? When? How often? A missionary of the cross is one sent of God. Christ came from heaven. What for? To missionate? Yes; to missionate—go about doing good, healing the sick, raising the dead, casting out devils. “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” *Isaiah*, lxi. 1-3. Have you this same missionary spirit of Christ? “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.”

Missionary friend, is your conversation, your daily walk such as becometh the Gospel of Christ? Have you come out from the world, separated yourself entirely from its follies and fashions, and presented your body a living sacrifice, holy, acceptable unto God, which is your reasonable service?” Is your adorning that “of a meek and quiet spirit, which is in the sight

of God of great price," instead of plaiting the hair, wearing of gold, pearls, or costly array? Does your personal appearance correspond with Gospel purity and simplicity—commend itself to every man's conscience in the sight of God?

The beloved Judson was a devoted missionary to Burmah. "Though dead, he yet speaks." In his appeal to the sisters of America, on the subject of conforming to the world in dress or fashionable costume, he says :

"Dear sisters, let me appeal to conscience, and inquire what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, and self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling before God."

Consider the words of the apostle (1 *Tim.* ii. 9): "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" (Also 1 *Peter*, iii. 3.)

Surely, you can hold out no longer. Can you rise from your knees in your present attire? Methinks I

see you taking off your necklaces and ear-rings, tearing away your ribbons, and ruffles, and superfluities of headdress; and I hear you exclaim, "What shall we do next?"—an important question, deserving serious consideration. The ornaments you are removing, though useless and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious Gospel throughout the world.

"To tents of woe, to beds of pain,
Your cheerful feet repair;
And with the gifts your hands bestow,
Relieve the miseries there."

No one is duly prepared for missionary labor abroad, either in a foreign or domestic field, unless he is first a missionary at home, in his own house and out of it.

"The love of God flows just as much
As that of ebbing self subsides;
Our hearts (the scantiness is such)
Bear not the conflict of two rival tides."

Friend, begin at home to missionate—in your own house, your parlor, your kitchen, with your next neighbor, and so on. Let your missionary spirit be seen here, before you talk about missionating abroad. Persons who have no heart to do good and communicate, pull sinners out of the fires of hell in their own vicinity, are not the ones to go to the heathen abroad. Christian men, Christian women, so called, without

souls on fire, baptized pentecostally, full of faith and the Holy Spirit, are not the ones to save the perishing heathen.

What sad, awful mistakes are made by missionary-boards, in sending out mere skeletons of piety, gay, fashionable, worldly-minded—having a name to live while dead! What an immense amount of outfittings have been expended on unworthy objects—worse than lost—widow's mites, likewise of hard earnings—that better have been cast into the depths of the sea! Is it not an imposition, a burning shame, to send forth to the poor heathen mere nominals—those professing godliness, who have not learned the first principles of Gospel salvation? “Woe unto the world because of offences, for it must be that offences come; but woe to that man by whom the offence cometh.”

Let those offering themselves as missionaries first be proved at home. Are they active in the divine life, consecratedly—given up wholly, unreservedly to God's service, constrained by God's love, with right hands severed, right eyes plucked out?

“The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.”

“FOR as the body without the spirit is dead, so faith without works is dead also.” *James, ii. 26.*

MISSIONATING FOR THE LORD, OR FOR THE
DEVIL—WHICH?

“Come, look o’er the nations in darkness who moan,
Beyond where the light of the Gospel has gone.
Yes, lift up your eyes, and behold each ripe field,
All white for the harvest, their increase to yield.
Then haste to the heathen, and gladly proclaim
The news of salvation, in Jesus’s name.”

MISSIONATING are you? For whom? the Lord or for Satan? for light or for darkness? for heaven or for hell? Is your life a missionary life? Does your whole being, spirit, soul, and body missionate—your thoughts, words, and actions—your every-day walk? What unruly sinner did you labor to save—to pull out of the fires of hell—the last week, the last month, the last year? What one yesterday and to-day? How many perishing souls have you pointed to Jesus, meanwhile saying, “This is the way, walk ye in it;” “escape for your life;” “look not behind you?” How many fervent prayers have you offered for salvation to go forth as the light of the morning? What Bible truth have you hid in your own heart, that you might not sin against God? What number of tears have you shed for the desolations of Zion, because so few come to her solemn feasts? “They that sow in tears shall reap in joy.” Can you say with Jeremiah, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the

daughter of my people?" *Jer.* ix. 1. Or with Paul? *Rom.* ix. 2, 3. Are you fighting the Lord's battles, acting aggressively—carrying the warfare into the *heart* of the enemy's country, stretching every nerve Godward in the path of duty—*flying* on salvation's wing? In a word, are you on *fire*, pentecostally, for God's glory in the salvation of a world lost! *lost!*

What say you, friend, in reply to these few interrogatories, intimately connected with the missionary life? Is your answer in the affirmative or in the negative? Can you say "amen and *amen*" to every item here specified; or are you a woman of fashion—a mere butterfly—a tittle-tattler—all talk, and no Jesus?

MAKE the tree good, the fruit will be good; where the fountain is pure the stream is pure. When the heart is right, goodness flows out spontaneously, readily, freely, continually. Saving sinners will be uppermost, your meat and your drink. Every suitable opportunity will be embraced in testifying to God's goodness, and in warning sinners to flee the wrath to come. A word here, a word there, will burst forth. "Go speak to that young man" will whisper in the secret recesses of your heart. And "to obey is better than sacrifice." Open your mouth wide, and God will fill it.

No suitable opportunity will be lost when the soul is on fire, and God's glory kept constantly in view—"Stand up for Jesus" will *ring!*



WOMAN'S POWER FOR GOOD OR FOR EVIL.

“Nor steel nor fire itself hath power
 Like woman in her conquering hour.
 Do thou but fair—mankind adore thee!
 Smile, and a world is weak before thee!”

THE poet has disclosed the whole secret of woman's conquering power. Fair in her virtue, pure in her thought, smiling in her goodness, she wields an influence which mailed warriors never could. Her strength is in her Christian graces, her weapon is divine love; and her power is resistless when these are combined with modest merit and dictated by conscious duty.

“Female piety is the gem which of all others enriches the coronet of a lady's character. Nature may lavish much on her person—the enchantment of the countenance—the grace and strength of her intellect—

yet her loveliness is uncrowned till piety throws around the sweetness and power of its charms."

"A bud of moral beauty. Let the dews
Of knowledge and the light of virtue wake it
In richest fragrance and in purest hues."

The influence of woman is wonderful for good or dreadful for evil! With a principle of piety ruling in her heart, her influence acts like a charm and becomes almost irresistible. A young lady, by her consistent Christian example, may exert an untold power. We know the respect, and almost worship, which young men, no matter how wicked they may be themselves, pay to a consistent Christian lady, be she young or old.

A gentleman once said to a lady, who boarded in the same house with him, that her life was a constant proof of the Christian religion. Often the simple request of a lady will keep a young man from doing wrong. We have known this to be the case very frequently; and young men have been kept from breaking the Sabbath, from drinking, from chewing and smoking the vile Indian weed, just because a lady whom they respected, or for whom they had an affection, requested it. A tract given, an invitation to go to church, a request that your friend would read the Bible daily, will often be regarded when a more powerful appeal from other sources would fall unheeded upon his heart. Many of the gentlemen whom you meet in society are away from the influence of parents and sisters, and they

will respond to any interest taken in their welfare. We all speak of a young man's danger from evil companions, and the very bad influence which his dissipated associates have upon him. A gentleman's character is formed to a great extent by the ladies that he associates with before he becomes a complete man of the world. A young man is pretty much what his sister and young lady friends choose to make him. We knew a family where the sisters encouraged their young brothers to smoke, thinking it was manly, and to mingle with gay, dissipated fellows, because they thought it "smart;" and they did mingle with them body and soul, and abused the same sisters shamefully. The influence began further back than with their gentlemen companions. It began with their sisters, and was carried on through the forming years of their character.

How many a doting mother weeps over a darling son, a slave to the wine-cup! How many women endure the misery of the drunkard's wife! How many a fond sister has cause for shame because a once noble brother "tarries long at the wine!" And yet, we have seen a mother, after quaffing her morning dram, scrape the saturated sugar from the bottom of her glass, offer it to her little bright-eyed, rosy-cheeked, curly-headed boy, and bid him eat it! Tell that mother that her intelligent child will become a drunkard, and she will reply, if she speaks the sentiments of her heart, that she would rather that he should die. Still she is giving him

that which may form the germ of an appetite which will grow with his growth, and strengthen with his strength, till it prove strong enough to lead him into the dark paths of the drunkard, and, eventually, down to a tippler's grave.

O ye mothers, wives, and sisters, you *can* teach your children, husbands, and brothers that to drink intoxicating beverages is harmless; and then, as they go forth into the world, they will everywhere meet the "serpent of the still;" and if they shall become ruined, degraded, pitiful tipplers, where will rest the blame?

O woman! ponder well the words of one who has tasted the bitter draught of drunkenness:

"Woman, thy deadliest foe's the red wine, glowing
 Within the crystal glass. Then dash it down!
 For she whose hand the poison-stream sets flowing,
 Her holiest joys in its dark depths shall drown."

With a full knowledge of all the evils which result from drinking, women add the first fire to smouldering appetite, which in the end will draw their possessors down to the lowest depths of degradation. Men do not commence drinking at low grogeries. They start in the higher shops, and many times at the hearthside. And upon the wives, mothers, and sisters, who do not frown upon drinking in the home and social circles, rests a fearful responsibility. For the wealth of worlds we would not incur it.

The safeguard of woman's happiness rests on the sanctity of home. If her influence there is not thrown

in the scale of right and humanity, if she gives way to a great moral wrong which has crushed thousands of her sex, then is home and community doubly cursed.

If sisters are watchful and affectionate, they may in various ways, by entering into any little plan with interest, by introducing their younger brothers into good ladies' society, lead them along till their character is formed, and then a high-toned respect for ladies, and a manly self-respect, will keep them from mingling with low society.

If a young man sees that the religion which in youth he was taught to venerate is lightly thought of, and perhaps sneered at by the young ladies with whom he associates, we can hardly expect him to think that it is the thing for him. Let none say they have no influence at all. This is not possible. You cannot live without having some sort of influence, any more than you can without breathing. One thing is just as unavoidable as the other. Beware, then, what kind of influence it is that you are constantly exerting. An invitation to take a glass of wine, or to play a game of cards, may kindle the fires of intemperance or gambling, which will burn forever. A jest given at the expense of religion, a light, trifling manner in the house of God, or any of the numerous ways in which you may show your disregard for the souls of others, may be the means of ruining many for time and eternity.

FEMALE INEBRIATES—DRUNKEN WOMEN.

OH! oh! what a sight! *Run, RUN!* escape for your *life!* Is it so? Can it be a lovely, delicate female, to whom we look for all that is pure, virtuous, angelic, under the influence of the intoxicating bowl? Alas! too true—not only among the lower grades of society, in hovels of wretchedness and degradation, but in the higher ranks, among women who have wealthy husbands and richly-furnished parlors.

And to what do we attribute this growing evil? Not to one cause only, but to many. One is the free use of domestic wines; another, the silence of the pulpit, while church-members manufacture, and sell, and sip the “accursed thing.”

This evil is becoming more and more prevalent. It is truly alarming to witness the extent of moderate drinking. We are credibly informed that very many professors of religion are habitually accustomed to place wines and brandies on their dinner-tables! So common and so popular is this moderate tipping, especially among the higher classes, that ministers of the Gospel are in some instances awed into silence, wink at the abomination, and very seldom raise the warning voice.

Is it a marvel, then, that the curse of intemperance is rapidly on the increase, spreading its raven wings of

misery, ruin, desolation, and damnation through the land—among the fairer sex?

“Who hath woe? who hath sorrow? who hath contention? who hath wounds without cause? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine; at the last it biteth like a serpent and stingeth like an adder.”
Prov. xxiii. 29–32.

Very much of the guilt and condemnation of this wretched business lies at the church-door!

Again, another cause of female intoxication is—ardent spirits which are often commended by some poor, ignorant, besotted, wine-bibbing, tobacco chewing or smoking doctor.

Finally, we regret to say that many reputable physicians are falling into the habit, more and more, of advising alcoholic remedies, either frankly and above-board, or under the disguise of tonics, tinctures, and bitters. Scarcely a religious newspaper of any name or sect can be taken up, which does not contain advertisements of these same mischievous agencies, with “Reverend” certifiers, *ad nauseam*. The editors of respectable medical journals, and the publishers of the same, lend their aid towards the introduction of wines, and beers, and brandies into the families by whose patronage they live; thus prostituting their influence to vile purposes for the sake of a few dollars they receive for advertising those pernicious articles.

Here is a religious editor, for filthy lucre, advertis-

ing and puffing "pure liquors for the use of the sick," and telling where such a brand of gin and such a quality of whiskey can be had; showing, however, some little deference to public decency, by saying, "So long as people will take domestic medicines, they ought at least to discriminate the good from the bad."

How is it possible to "discriminate" between good and bad London Dock Gin, and Philadelphia Whiskey, and French Cordials, when all are bad—when the use of any of them for a short time tends to set up a desire for more, which no man of intelligence, and who has any respect for himself or truth, will deny? How many men and women under the habitual use of tonics, bitters, beers, and cordials, have waked up at last to the fearful truth that "they cannot do without them—must have them," let our asylums, and prisons, and poorhouses testify; and let ruined families, and blasted reputations, and broken hearts the land over confirm the terrible record. He, and he only, is safe from a drunkard's death, who never tastes a drop of anything that can intoxicate.

"Turn, mortal, turn! thy danger know;
Where'er thy foot can tread,
The earth rings hollow from below,
And warns thee off her dead.

"Turn, Christian, turn! thy soul apply
To truths divinely given;
The bones that underneath thee lie,
Shall live for hell or heaven."

THE WINE BUSINESS—THE HOP BUSINESS.

WHAT a curse! *what* a curse! Increasingly? Yes. Western New York is poisoned to death! Ohio is poisoned to death! Ministers and church-members, not a few, put their hands to this "accursed thing," sip domestic wines from grapes and from other fruits, as a common drink, at meal-times. Professed teachers in Israel, and very many professing godliness, store their cellars with this serpent of serpents—what Solomon terms a "mocker." "Wine is a mocker, . . . and they that are deceived by it are not wise."

We know a distinguished divine—a teacher in a popular seminary—carried away with this abomination, and students under his tuition, and the community round about, are falling into this trap of Satan, through the example and influence of this wine-bibbing teacher and minister. Surely "evil communications corrupt good manners." Some of the members of his own church are in a horrible backslidden state, dumpish and sottish, from sipping the wine-cup! What will Satan do next?

This wine business is a stumbling-stone—a rock of offence all through the land—one chief obstacle to the onward movement of the temperance cause. And if a stop is not put to this devilish work, multitudes will continue to fill drunkards' graves—rush on to hell—

fires unquenchable! And in whose skirts will the blood of these perished souls be found?

What renders the case more fearfully appalling is, many temperance men, so-called, are looking favorably upon the use of wine!

All over the country, since it has been purposed to substitute this drink for brandy and rum, a multitude of temperance families—those who signed the pledge years and years ago, and fought for total abstinence—have manufactured it in their families from grapes, if they had them, and if not, from other fruits, and commenced its use.

“Look at the science of this subject,” says a medical writer. “Wine contains from fifteen to thirty per cent. of alcohol. Port wine may be taken as a standard, and contains twenty-three per cent. Now, what is alcohol? A poison. Every writer on toxicology thus classifies it. This fact alone should lead us to condemn it. A very small quantity of alcohol injected into the veins of a man or animal produces immediate death. It changes and vitiates the character of the secretions. Healthy saliva reddens litmus-paper, but after a small quantity of alcohol has been taken, this paper, when touched to the tongue, becomes green, showing that it has been deteriorated. Mixed with the food during the process of digestion, this vital process is delayed. ‘It is a remarkable fact,’ says Dr. Dundas Thompson, ‘that alcohol mixed with the gastric juice produces a precipitate, so that the fluid is no longer capable of digesting

animal or vegetable matter. Drs. Todd and Bowman say that alcoholic stimulants ‘retard digestion by causing coagulation of the *pepsin*, an essential element of the gastric juice.’ They irritate and inflame the coats of the stomach, and in time produce loss of its tone.”

We might go on till we have shown that there is not an organ of the body but is unfavorably affected by alcoholic stimulants. Science proclaims them poisons, and that they produce a poisonous effect; and too many dying persons have echoed back the same words in tones deep and sorrowful.

An American divine, recently writing from Italy, says: “We have heard Americans earnestly declare ‘that nobody gets drunk in Italy, or in any country where wine takes the place of stronger liquors.’ Now, the Italian laborer rarely begins his potations until his day’s work is done; consequently, travellers see and know very little of the extent of them. They carouse from about sundown to ten, eleven, and often twelve o’clock at night. Their money spent, they reel to their wretched homes, and the cries of their children and the groans of their wives soon tell of the fury and brutality which mark the drunkard the world over, whether he wears homespun or broadcloth.”

“BE not among wine-bibbers; among riotous eaters of flesh.” *Prov.* xxiii. 20.

MANNER OF EXPRESSING CIVILITY, OR POLITENESS IN ANCIENT TIMES. (See next page.)



BOWING DOWN—DOING HOMAGE.

THIS was the way of expressing respect or reverence in olden times. Abraham showed respect to strangers, bowing himself before them to the earth. *Gen. xviii. 2, 23.*

The forms of politeness and civility in Eastern countries have always been more extravagant in their appearance than any to which we have been accustomed. To show peculiar respect, it was common to bow the body downward almost to the ground, or fall entirely prostrate.

Oh that all sinners would bow to King Jesus! He stands ready, with open arms, to receive every returning penitent. "Ho, every one that thirsteth, come ye. The Spirit and the bride say, Come."

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." *John, iii. 16-18.*

Sinners must bow submissively, or sink lower than the grave.

DEVILS! DEVILS! DEVILS!

A DEVIL of devils, is he not? Would devils do what a poor, miserable, besotted drunken husband does, if they could?

The drunkard throws away reason, nullifies conscience, does all in his power to lessen his claim to the character of a human being. He who is addicted to the vice of drunkenness, becomes not a fool or a madman only, but a fit companion for the most filthy and stupid of the brute creation; he may fitly be compared to the swine that wallows in the mire.

The beast of God's creating is honorable, compared with a man who makes himself a beast. But the intemperate man not only assumes this degrading character, he stirs up all the wicked tempers that are in him, and causes the fire of anger, malice, or lust, to burn seven times hotter than before.

In all the catalogue of vices there are none whose destructive effects, in a moral sense, exceed those of drunkenness. It defiles the conscience, hardens the heart, and brings on spiritual lethargy. It is a discloser of secrets, a betrayer of trusts, a destroyer of property and credit—an introducer of disorder, distress, and wretchedness in families. It is an enemy to decency and modesty, and a sure and certain introduction to debauchery. It leads to obscene and scurrilous discourse, to profane swearing and blasphemy, to quarrels,

fighting, and murder. It is the father of mischief, the mother of vice, the nurse of riot. It deforms the visage, corrupts the breath, stupefies the senses, weakens the memory, destroys the judgment. It robs a man of his dignity, undermines his health, begets unnatural thirst, inflames the blood, and generates fatal diseases. It is a bewitching poison; it is a voluntary madness. It leads us from God and all good, provokes His judgments, hastens on an untimely and miserable death, and at last destroys the soul!

But, as to drunken husbands, whoever saw the like in our cities and villages! In New York city the scenes are truly appalling, heart-rending! In some houses, where many families are tenanted, you not unfrequently find one, two, three, and sometimes four miserably degraded inebriates, drunken sots, called husbands and fathers, with a poor, emaciated, heart-stricken, crushed wife, with children growing up in wretchedness and ruin! This deplorable state of things exists more or less in all parts of the city. All this, and still more, from the cursed traffic in distilled and fermented liquors. Some of the most amiable and lovely women are unequally yoked to these bodies of living death, doomed for life—living daily in a purgatory! What more shockingly offensive and heart-sickening to a sensitive, virtuous woman, than to witness her companion for life, sacredly and solemnly sworn to be her protector, supporter, and comforter, come reeling, staggering home at a late hour, under the influence of the intoxicating

bowl, loathsomely disfigured, foaming with rage and terror, belching horrid oaths and blasphemies, beating wife and children, and turning everything upside down?

This picture is but faintly drawn. Thousands of families are thus situated in this and other large cities, where Satan rules and reigns, scatters firebrands, arrows, and death, in the form of liquid death and distilled damnation!

“O thou invisible spirit of drink, if thou hadst no other name to be called by, let us call thee—DEVIL.”

The drunken husband! We defy the whole race of philologists to place together two words of any language more expressive of despair and anguish than “drunken husband.”

In visiting from house to house you will often find a wife, a mother, surrounded by her little ones, shivering with cold, pinched with hunger, penniless, destitute of fuel, food, and raiment at the most inclement season—while the husband and father is abroad with his drunken beastly associates, at these sink-holes of the pit, spending his last farthing for tobacco and rum! Oh wretched state of keen despair! What situation this side hell more deplorable? And still these drunkard, pauper, beggar, and *devil* makers are permitted to go on, doing their work of death in open day, unchecked, unrebuked!

Says a beloved minister: “Before God and man, before the Church and the world, I impeach intemperance. I charge it with the murder of innumerable

souls. In *this* country, blessed with freedom and plenty, the word of God and the liberties of true religion, I charge it as the cause, whatever be their source elsewhere, of almost all the poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion, that disgrace and afflict our land.

“I speak the words of truth and soberness. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in that deluge which swept over the highest hill-tops—engulfing a world, of which but eight were saved.”

How did a drunken man anciently appear?

“Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again.” *Prov.* xxiii. 34, 35.

“Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.” *Isa.* v. 11.

“They shall say to the elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die; so shalt thou put evil away from among you, and all Israel shall hear and fear.” *Deut.* xxi. 20.



SIGNING THE TEMPERANCE-PLEDGE.

“We will not use intoxicating liquors as a beverage, nor traffic in them; we will not provide them as an article of entertainment, or for persons in our employment; and in all suitable ways we will discountenance their use throughout the community.”

FIVE OBJECTIONS TO CHILDREN'S SIGNING THE PLEDGE ANSWERED.

1. They are too young. *Ans.* But they are not too young to learn to drink. Many a child has become a drunkard. They are not too young then to be fortified against the tempter.

2. They do not understand the nature of a pledge.

Ans. This is the way to teach them. They here form an experimental acquaintance with it.

3. It is destroying their freedom, making them slaves to the pledge, so that they cannot afterward do as they would. *Ans.* The same may be said of all contracts and agreements, of all promises of obedience to parents, of love to one another, and of love to their Father in heaven.

4. It will do no good ; they can be temperate without it. *Ans.* It can do no harm, and may save them from a drunkard's grave.

5. It is binding them to do what, when they come to the years of maturity, they may not wish to do, and will make them hypocrites. *Ans.* Rather say it is teaching them to do right, so that they will always wish to do right, and never be hypocrites. The Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." Thousands of children have signed the pledge, and not one in a hundred has, probably, ever regretted it, or been the worse for it ; while thousands have been kept by it from the way of the destroyer. Let there, then, be a pledge-book in every place, in every school. Oh, if there were, how few of the dear children and youth would ever be led into the path of the drunkard !

"Woe to him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken." *Hab.* ii. 15. "Nor drunkards . . . shall inherit the kingdom of God." 1 *Cor.* vi. 10.

THE FIRST TEMPERANCE SOCIETY.

A WORD TO OUR YOUNG READERS.

“ We'll sign the pledge to drink no more.”

THE first temperance society was formed by Jonadab, the son of Rechab, more than twenty-seven hundred years ago. He lived in the reign of Jehu, one of the kings of Israel. He worshipped God, and he desired to bring up his children in the fear and love of God. The sons of Jonadab were temperate men. When wine was offered them, they made answer: “ We will drink no wine; our father drank none, and we will be obedient to the command of Jonadab, the son of Rechab.”—“ We will drink no wine,” said his tribe, “ for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons, forever.” They put away the cup, saying, “ We have obeyed the voice of Jonadab, the son of Rechab, our father, in all that he charged us, to drink no wine in all our days, we, our wives, our sons, nor our daughters.” Happy family! of how few, if any, of ours could it be said—in which, for three hundred years, there had never been a drunkard to break a mother's heart, to bring shame on those who loved him, to fill a dishonored grave! However people may or may not think it their duty to set the example, and rear their children up in the customs of the Rechabites,

they cannot but admire the wisdom of this man. Holding prevention to be better than cure, and that, as all experience proves, it is much easier to keep people out of temptation than to save them in it, Jonadab, while enjoining his descendants to drink no wine, seeks to protect them from temptation. These men and women who refused to drink wine, learned the fifth commandment when they were boys and girls. They honored their father and mother, and their days were prolonged. It is said that their descendants still live near Mecca, in Arabia, and drink no wine.

It is better to be poor and temperate, than to be rich and a drunkard. Let it be your resolution to be "temperate in all things," and to say, as did the Rechabite's children, if you are ever asked to drink what may intoxicate, "We will not drink;" for "wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is a fool." *Prov. xx. 1.*

Parents may also learn how permanent are holy precepts, when seconded by consistent examples. If children are trained in the way they ought to go, we have the Divine assurance that when they are old they will not depart from it. For two hundred years, at least, this was true of the children of Jonadab. And their influence yet lives: it will never die. So Christian influence, now put forth in the training of children, shall not be lost. The same principles of temperance, of frugality, and of piety, will be productive of health, and of the salvation which is in Jesus Christ.

FORGIVE AND FORGET.

HINTS TO LITTLE FOLKS AND GREAT FOLKS.

“FORGIVE, and ye shall be forgiven.” *Luke*, vi. 37.
 “How oft? Until seventy times seven.” *Matt.* xviii.
 21. (See also *Matt.* vi. 12, 15; *Mark*, xi. 25, 26, etc.)

“*Forgive!* ’Tis Heaven’s divine command,
 The measure of its grace:
 Said Jesus, ‘When ye praying stand
 Within the holy place,
 Bring no resentments in your hand,
 No frowns upon your face.’”

Friends, do you forgive your enemies, love them,
 pray for them?

“Though oft repeated—seven times seven,
 In guilt’s most hateful forms,
 ‘Forgive as thou wouldst be forgiven;’
 Dost thou accept the terms?”

We hear people say sometimes that they forgive, but
 will not forget. What does that mean? Is there any
 real forgiveness in it?

“‘We forgive the offence, but we cannot forget;’
 How often that language we’ve heard,
 And felt that forgive in such company set,
 Was a vain and meaningless word.”

We must from the *heart* forgive. When we feel kindly,
 and have a tender love for the erring, we forgive,
 and not till then.

If we have the spirit of Christ we can easily forgive, but with any other spirit it is impossible.

We do not inquire whether or not you love the actions of wicked folks, their evil deeds—this, if you love the Lord, you cannot do; but do you love their souls, pity them, pray God to have mercy on them? Christ prayed for his murderers; so did Stephen. Christ says, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that you may be the children of your Father who is in heaven.”

Jesus, when enduring the agony of the cross, prayed for His tormentors, “Father, forgive them, for they know not what they do.” So, too, the last words of St. Stephen were a petition for his murderers, “Lord, lay not this sin to their charge.” This is the spirit of a Christian. If we do not possess it, whatever else we may have, we do not belong to Christ. We are yet in our sins. Did not Jesus teach us to pray, “Forgive us our debts as we forgive our debtors?” And did he not declare, “If ye forgive not men their trespasses, neither will your Father forgive your trespasses? If we would receive mercy, we must be willing to exercise it toward others; if we would be forgiven, we must forgive and forget.

“We must seek to forget, or we cannot forgive,
However our reason may strive,
For it whispers, if just, the resentment should live
While we keep the remembrance alive.”



IMPERIAL PROCESSION OF THE GRAND MOGUL.

“Thus, unlamented, pass the proud away,
The gaze of fools, and pageant of a day.”—(See next page.)

FOLLY IN HIGH PLACES.

SHOWY, pompous, ostentatious, superstitious! Wicked? Heaven-daringly!* “The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed. . . . He that sitteth in the heavens shall laugh : the Lord shall have them in derision.” *Psalms* i. 2, 4.

Would this pompous heathenish procession (as seen in the engraving) exist if Jesus reigned, Gospel purity and simplicity prevailed—the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith? And why does not the Gospel shine brightly, even in these dark places, “full of the habitations of cruelty?” Are our skirts, as a Christian nation, clean from the blood of these souls, perishing for lack of spiritual knowledge? Have we obeyed the solemn requisition of our ascending Lord, “Go ye into all the world, and

* This folly and wickedness is on a par with the great celebration of the eighteen-hundredth anniversary of St. Peter’s death, and the canonization of twenty-five martyrs, who died in Japan, as said, which took place in Rome lately. There was a grand procession of prelates, priests, monks, and soldiers. St. Peter’s was most magnificently decorated with cloths of gold, silver, tapestries, paintings, and two hundred thousand yards of crimson silk. The building was lighted with many millions of wax candles. There were one hundred thousand people within its walls, including the ex-king of Naples, the foreign ministers, five hundred cardinals, archbishops, and bishops, and many thousands of clergymen, priests, friars, and monks.

preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." *Mark*, xvi. 15, 16.

Had all the missionaries sent forth by the different "Boards" been fire—fire on fire, gospelly—would millions on millions now be sitting in moral darkness, on the way to perdition, fires eternal, unquenchable?

Alas for sick heads and faint hearts!

"God gave us hands—one left, one right,
The first to help ourselves, the other
To stretch *abroad* in kindly might,
And help along our *needy brother*."

We are accustomed to think and speak of missionaries to the heathen reverentially, as men and women on the altar Christ Jesus, given up wholly, unreservedly, and *forever* to the service of God, spirit, soul, and body; soldiers of the cross, enduring hardness, imitating Jesus in lowliness, self-denial, perseverance, holy boldness, and cross-bearing, full of faith and the spirit of all grace, "strong in the Lord and in the power of his might," baptized into the spirit of Jesus, with souls on fire for truth and salvation.

We call to remembrance the early missionaries to the Sandwich Islands, the apostolical, baptized pentecostally—also those first sent, when a nation seemed born in a day; a devoted brother and sister Judson, of the Burmah Mission, who took their lives in their hands, and went forth in the fulness of the Gospel of Christ, like Paul, not counting their lives dear unto

themselves, so they might finish their course with joy, and the ministry they received of the Son. For Christ's sake they were "killed all the day long." They had the martyr spirit—and none but those possessing the martyr spirit are fit for missionaries to the benighted heathen. The "word of Christ dwelt in them richly in all wisdom." They testified boldly against the sins of the day, popular and unpopular—covetousness, pride, the love of applause, idolatry in dress, equipage, etc. (See Judson's Letter, "Address to Christian Females of America.") They went forth weeping, "bearing precious seed." "They that sow in tears, shall reap in joy."

"In the strength of their Redeemer,
For the right their lives they gave ;
Shrinking not when rack or fagot
Oped for them a martyr's grave."

How is it in this nineteenth century, beloved reader? Are the missionaries selected and sent forth by our missionary boards wholly given up to Christ and His work, sanctified through the truth, dead to sin and alive to God, through our Lord Jesus? Do their faces shine holiness, as Moses' when he descended from the Mount of God? Can they say, with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me?" *Gal. ii. 20.*

Alas! where are they? Who are they? There are those here and there, even at the present day, walking

in white, with garments unspotted. Thanks be to God for it! There are those sent out by our missionary boards, occasionally, who are not only willing to make sacrifices, but who *do* make them—cut off right hands, pluck out right eyes, give up *all* for Jesus—whose souls are alive, on fire for salvation. We have witnessed these countenances lighted up with heavenly joy, unspeakable, and full of glory. Every thought, look, and action, every moving muscle, testified for Jesus. They eschewed evil, and hated the garments spotted with the flesh. Oh for a host like these! The voice of each true missionary of Jesus is—

“ ‘What wilt thou have me do?’ With single eye
 To your Redeemer’s glory, work for Him;
 Illumined every moment from on high,
 Strive in each action God to glorify,
 Nor let one thought of self life’s radiance dim.”

But where the nine out of the ten? There were ten lepers cleansed, and only one turned back to give thanks, glorifying God. *Luke*, xvii. 15, 16.

Oh for missionaries like Paul and Barnabas, “full of faith and the Holy Ghost!” “The harvest truly is plenteous, but the laborers are few.” *Matt.* ix. 37.

“A dying world needs laborers everywhere—
 Wide moral wastes in Christian lands abound;
 In the sparse vale, and in the city full,
 Neglect, and vice, and wretchedness appear,
 Alike in kind to that on heathen shores,
 And doom their victims to an equal grade
 Upon the scale of human destiny.”

MISSIONARIES NEED HOLY FIRE?

NONE more so. Those assigned to foreign or domestic fields need holy, sanctified hearts—hearts on fire, full of faith and the Holy Spirit—must be men and women baptized pentecostally, strong in the Lord and in the power of His might. What now? Mountains flow down as when the melting fire burneth. Look at Xavier, Fenelon, Madame Guion, wherever they went salvation *streamed!*

Mark the days of Wesley, the inroads made upon Satan's kingdom! Multitudes through the land bowed the knee to King Emmanuel. God crowned the labors of these early apostles of Jesus abundantly. Wherefore? They were holy, undefiled, separate from sin and sinners, set apart *unreservedly* for God's service. "Holiness to the Lord" was written on their banners, gates, and door-posts. Their souls were on fire, blazing out fire on *fire!* James B. Taylor was a fire, burning brightly. Every word from his lips was fire—fire on *fire*. His whole soul was on fire with God's love. Wherever and whenever he opened his lips for God, by way of reproof, sinners were pricked to the heart, cried out, "Lord, save; we perish." One soul thus on fire is a host, will chase a thousand, and two will put ten thousand to flight. Why is it that so little is accomplished in missionary fields north, south, east, and west at the present time? Is not the lack of this holy, pentecostal fire the chief cause of failure?

TITTLE-TATTLE, AND THE TITTLE-TATTLERS.

TITTLE-TATTLE is the height of their ambition. They have no relish for the solid, the pure, the virtuous, the light of life, the word of God, the power of Gospel purity and love. The committing of practical portions of the holy Scriptures to memory, and conversing upon them at table, in the social circle, by the wayside, finds no place in their hearts. They turn away from this bread of heaven, the food of angels, with apparent disgust. "Away with sombre looks—away : give us the jovial, the small-talk, the tittle-tattle, something to excite laughter, like 'the crackling of thorns under a pot.'" Of all the expedients to make the heart lean, and sear the conscience, cause the Holy Spirit to take His flight, the most successful is the little talk and the tittle-tattle which, in some charmed circles, is courteously styled conversation. How human beings can live on such meagre fare ; how continue such a famine of topics, and on such a short allowance of sense, is a great question, if philosophy could only search it out. All we know is, that such men and women there are, who will go on dwindling in this way from fifteen to four-score, and never a hint on their tombstones that they died at last of consumption of the head and marasmus of the heart ; the whole universe of God, spreading out its splendors and terrors, pleading for their attention, and they wonder "where Mrs. Somebody got that

divine ribbon to her bonnet ;” the whole world of literature, through its thousand trumps of fame, adjuring them to regard its garnered stores of emotion and thought, and they think, “ It’s high time, if John intends to marry Sarah, for him to pop the question.”

Formalists and backsliding professors take no special interest in the high and holy exercise of communing with God in the closet, and through the medium of the blessed Bible, the law and the testimony. David was of a different opinion. His whole soul was in it—on *fire*. He meditated upon God’s word day and night. The midnight hour found him frequently at this blessed work of searching the Scriptures, and giving thanks to the Giver of all his mercies.

What a fearful, lamentable state must professed disciples of the Lord Jesus be in, who have no soul-kindlings when God’s truth is introduced and made the subject of conversation. What kind of heaven are they looking for, or expecting? The Mohammedan’s? What renders the state of these tittle-tattlers fearful in the extreme is, they seem to flatter themselves they are on the way to heaven, when in fact they are on the way to hell-fires unquenchable. “ By their fruits ye shall know them.”

It is truly painful and deeply humiliating to observe the character of intercourse which prevails now-a-days among those whose professed principles would lead us to look for very different practical results. While marking the intercourse, and hearkening to the conver-

sation which frequently obtains among professing Christians of the present day, one feels disposed to ask, Is it possible that the people really believe what they profess? Do they believe they are dead and risen with Christ, that their calling is a heavenly one—that they are part of Christ's body, crucified with Christ—that they are not in the flesh, but in the spirit—strangers and pilgrims, waiting for God's Son from heaven? It may be that all these weighty principles are items in the creed to which they have given a nominal assent; but it is morally impossible that their hearts can be affected by them. How could a heart, really under the power of such stupendous truths, take pleasure, or even take part in vain, frivolous, empty talk—talk about people and their circumstances, with whom and with which they have nothing whatever to do; talk about every passing trifle of the day? Could a heart full of Christ be thus occupied? It is as impossible as that noon could intermingle with midnight. Yet, professing Christians, when they meet in the drawing-room, at the dinner-table, and at tea-parties, are, alas! thus occupied.

Look at the Master, our great Exemplar, how did He carry Himself toward the men of this world? Did He ever find an object in common with them? Never. He was always feeding upon and filled with one object, and of that object He spoke. He ever sought to lead the thoughts of men to God. This, beloved reader, should be our object. Whenever or wherever we meet men we

should lead them to think of Christ; and if we do not find an open door for that, we should not certainly suffer ourselves to be carried into the current of their thoughts. If we have business to transact with men, we must transact it; but we should not have any fellowship with them in their habits of thought or conversation, because our Master never had: if we diverge from His path, we shall soon sink into a low, unsanctified tone of spirit. We shall be as salt that has lost its saltiness, and thus be "good for nothing."

We cannot doubt that much of that lack of deep, settled, habitual peace, of which so many complain, is very justly traceable to the light and trifling habits of conversation in which they indulge, to the reading of newspapers and light works. Such things must grieve the Holy Spirit: and if the Holy Spirit is grieved, Christ cannot be enjoyed; for it is the Spirit alone who, by the written word, ministers Christ to the soul. If our souls are in a healthy state—spiritually alive in God, we shall delight to converse about things heavenly; all is natural and easy, "for out of the abundance of the heart the mouth speaketh." It is said of a certain little insect, that it always exhibits the color of the leaf on which it feeds. So is it exactly with the Christian. It is very easy to tell what he is feeding upon.

But it may be said by some, that "we cannot always be talking about Christ." We reply, that just in proportion as we are led by an ungrieved Spirit will all

our thoughts and words be occupied about Christ. We, if we are children of God, will be occupied with Him throughout eternity, and why not now? We are as really separated from the world *now* as we shall be *then*; but we do not realize it because we do not walk in the Spirit.

Reader, live in the sight of God. This is what heaven will be—the eternal presence of God. Do nothing you would not like God to see. Say nothing you would not like Him to hear. Write nothing you would not like Him to read. Go to no place where you would not like God to find you. Read no books of which you would not like God to say, “Show it me.” Never spend your time in a way you would not like God to say, “What art thou doing?”

“Whatever dims thy sense of truth,
Or stains thy purity,
Though slight as breath of summer air,
Count it as sin to thee.”

WITHOUT AN ENEMY.

HEAVEN help the man who imagines he can dodge enemies by trying to please everybody. Wear your own colors, in spite of wind and weather, storms or sunshine. It costs the vascillating and irresolute ten times the trouble to wind, and shuffle, and twist, that it does honest manly independence to stand its ground.

ALL TALK, AND NO JESUS.

“ A child of *words* and not of *deeds*,
Is like a garden full of weeds.”

TALK and laugh, laugh and talk? Yes, you do ; we see it, hear it, and are sick of it. When a friend calls, you talk and laugh, laugh and talk. Why not read the Bible a little, pray a little, talk about Jesus a little, things spiritual, heavenly, divine? You meet a friend in the street, by the wayside, at school, the social party. You talk and laugh, laugh and talk, and not a word about Jesus, salvation, light, hope, joy unspeakable, glory, glory! It is all “small-talk,” no Jesus in it.

You meet around the table, the fireside, in the sitting-room, the parlor. You talk and laugh, laugh and talk, and it is all “small-talk”—no Jesus in it. You talk and talk, laugh and laugh, giggle and giggle ; but what about Jesus, life, soul-life, life that *is* life, life now, life everlasting? Where, oh where?

You travel in the stage-coach, the steamboat, the rail-car. You talk and laugh, laugh and talk—anything about Jesus, heaven, heaven’s glories, glory on glory? Not a word. You talk and laugh, laugh and talk, day in and day out, week in and week out ; but where is Jesus, the light, the life, the hope of glory? It is all “small-talk,” and no Jesus in it.

Church folks? Certainly. You attend the house of

God, meetings for prayer and praise. On the way, going and coming, you talk and laugh, laugh and talk ; but where is Jesus, the Lamb slain, the fairest among ten thousand, the one altogether lovely ?

“ Jesus, the vision of thy face
Hath overpowering charms.”

The moment the Gospel sound from the sacred desk is hushed, the closing prayer offered—what now ? Jesus ? Nay ; a gleeful time, the merry confab, a lively chit-chat. You talk and laugh, laugh and talk ; but no Jesus in it. It’s all “ small-talk ”—*very* small.

Disciples ? Oh yes, you call yourselves disciples, church-members, men and women. Some of you are ministers, ministers’ wives, sons, and daughters, who talk and laugh, laugh and talk ; but where is Jesus ? Is Jesus dead, heaven closed, the day of grace, salvation, light, and glory—and the watchword now, “ eat, drink, make merry, for to-morrow we die ? ” If Jesus was alive in the soul—soul-kindling, the holy emotion, life-giving, the baptismal power, the tongue of fire—would not these blessed things come out in spite of you ?

As the heart, so the tongue. If Jesus was in you the hope of glory, would not Jesus come out of you—would not your lips be opened wide for Him involuntarily—would you not be *constrained* to speak of Jesus, know nothing save Jesus and Him crucified ? Would you not say, like Elihu, “ I am full of matter ; the spirit within me constraineth me. Behold, my belly is

as wine which hath no vent ; it is ready to burst, like new bottles. I will speak, that I may be refreshed?" *Job*, xxxii. 18–20. Exclaim with the poet, outburstingly—

“ Jesus, all the day long,
Is my joy and my song ?”

How could you help it—how can you *now* ?

“ No mortal can with Him compare
Among the sons of men ;
Fairer is He than all the fair
That fill the heavenly train.”

“ If Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness.” “ Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ?” *2 Cor.* xiii. 5. “ A wholesome tongue is a tree of life ; but perverseness therein is a breach in the spirit.” *Prov.* xv. 4. “ But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.” *Matt.* xii. 36.

All talk that is vain, empty, or unprofitable, or which does not tend to instruct or edify, is idle. “ If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.” *James*, i. 26.

“ Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.” *Prov.* xxi. 23.



THE PYRAMIDS OF EGYPT.

WHAT are they? Some writers suppose they were erected by the Israelites, while under the yoke of Pharaoh. Josephus says that the Hebrews, during their hard labor in Egypt, were made to cut canals, raise dykes, erect pyramids, etc. Other writers take a different view of the subject. No matter—here they are, a wonder of wonders! We see what good folks will do, influenced by the Holy Scriptures; and what bad folks will do, blinded by the god of this world. God made man upright; but they have sought out many wicked inventions.

LAUGH AT THIS; LAUGH AT THAT.

“ A pleasant smile for every face,
 Oh, 'tis a blessed thing;
 It will the lines of care erase,
 And spots of beauty bring.”

LAUGH? Yes, you may: it is right to laugh—to laugh heartily, with all the heart, soul, and life. There is no harm in the exercise of laughing. The Lord would never bestow the faculty for laughing were it sinful to laugh. To laugh in the spirit is scriptural. We have authority for laughing from the highest source. It is no part of Christianity to make sad the countenance, disfiguring the face, which should be sunny under the sunshine of a pure conscience—of a loving God.

To laugh, in the Bible sense of the term, is not only commendable and praiseworthy, but healthful to spirit, soul, and body—invigorating, lifegiving. We are to laugh to the glory of God as truly and heartily as we are to eat, drink, sleep, or whatever we do. If the ploughing of the wicked is sin, is not their laugh also? The apostle tells us, “ Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him.” *Col. iii. 17.*

There are various kinds of laughing, as there are various kinds of talking. There is the vain laugh, the silly laugh, the foolish, nonsensical laugh, common to the world—to persons of weak minds, of corrupt, un-

sanctified hearts. In this kind of laughter "the heart is sorrowful, and the end of that mirth is heaviness." *Prov. xiv. 13.*

Individuals given to light and frivolous reading are almost sure to be tinctured with this foolish, nonsensical laughter; they laugh at mere trifles—at their own follies and mistakes, and the follies and mistakes of others. They often laugh without knowing what they are laughing at, or laugh because they see and hear others laugh.

It is fashionable to laugh, and to laugh at trifles, or things not worth laughing at. When a fashion is once introduced, no matter how absurd, foolish, ridiculous, or soul-destroying, it will be followed, more or less, by the world and the Church. Is it fashionable to read nonsensical things, talk nonsensical things, and laugh at nonsensical things? These fashions are followed by professors and non-professors. Fashion rules the world and curses the world. What wicked fashion will the devil introduce next?

"Trifle not; for from the fulness
Of the heart the mouth doth speak,
And from clear and rock-bound fountains
Never will foul waters break."

Foolish talking and jesting, and foolish laughing, go hand in hand with foolish reading, the light, insipid, ephemeral publications of the day. This kind of laughing is grating to the ear, heart-sickening and corrupting.

Again, there is a holy laugh, a laugh of repentance, faith, hope, joy—joy unspeakable and full of glory. This holy laughter, proceeding from a pure heart, a heart of joyfulness in God, is frequently alluded to in the Scriptures. Abraham laughed at the prospect of a son in his old age—fell on his face and laughed. *Gen.* xvii. 17. “When the Lord turned the captivity of Zion . . . then our mouth was filled with laughter, and our tongue with singing.” *Psalms* cxxvi. 1, 2. “Blessed are ye that weep now, for ye shall laugh.” *Luke*, vi. 21.

Persons filled with faith and the Holy Spirit are frequently constrained to laugh—give vent to their joyful emotions in laughter. This holy laughter is not only commendable, but blessed in its effects; it is blessed to the one who laughs thus joyfully, and likewise to those who hear it. This laughing that originates from the Holy Spirit's operations on the soul exhilarates—carries a sanctifying thrill of ecstatic joy to those who love the truth, and often strikes home conviction powerfully to the hearts of unbelievers.

With this kind of laughing God is well pleased; it is unselfish, benevolent, and redounds to His glory. Oh for a host of such laughers—the world over!

Again, there is a cheerful laugh or smile playing upon the lips of the upright in heart—a constant, sweet, heavenly complacency beaming forth upon the countenances of the pure in thought and life, like the distilling dews of heaven, or the rain upon the mown

grass. Blessed souls, laugh on—keep laughing—laugh forever ; this kind of laughing is a perpetual feast.

“ Be hopeful, cheerful—faith will bring
 A living joy to thee,
 And make thy life a hymn of praise,
 From doubt and murmurs free ;
 Whilst like the sunbeam thou wilt bless,
 And bring to others happiness.”

We see, then, clearly how a man's true character may be discerned by his laughing, as readily as by his speaking. The moment you hear a person laugh, and know what he is laughing at, you form an opinion directly of the state of his heart and life.

A man richly imbued with heavenly wisdom, and a soul on fire for the salvation of perishing souls, with the solemnities of eternity in view, never laughs at trifles. It is better to hear the rebukes of the wise than for a man to hear the song of fools. “ For, as the crackling of thorns under a pot, so is the laughter of the fool.” *Eccles.* vii. 6. “ The heart of the wise is in the house of mourning ; but the heart of fools is in the house of mirth.” *Eccles.* vii. 4.

THERE are certain truths unpalatable to the carnal mind, to cold, formal, worldly-minded, backslidden professors. They will not endure sound doctrine, but “ heap to themselves teachers having itching ears.” Against these we must set our faces like a flint, regardless of consequences.

THE TONGUE, AND TONGUE-TAMING.

“ If wisdom’s ways you wisely seek,
 Five things observe with care :
 To whom you speak, of whom you speak,
 And *how*, and *when*, and *where*.”

READER, do you *think* before you speak? Better do it; one slip of the tongue, unguarded, may do great mischief.

Look up—be on the watch-tower. The Psalmist prayed earnestly for a watch to be placed at the door of his lips. He promised the Lord also that he would bridle his tongue, especially in the presence of the wicked or ungodly. “The tongue of the wise useth knowledge aright.” “A wholesome tongue is a tree of life.” “The lips of the wise disperse knowledge.” “The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things.” *Prov.* xv. 28. “Be more ready to hear,” says Solomon, “than to give the sacrifice of fools.” “Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven and thou upon earth: therefore let thy words be few.” “A fool’s voice is known by a multitude of words.”

James says: “If a man offend not in word, the same is a perfect man, able also to bridle the whole body.”

These passages from inspiration of God are applicable both to prayer and conversation.

Martin Luther, the great reformer, once said, writing on prayer: "When thou prayest," said he, "let thy words be few, but thy thoughts and feelings many and deep. The less thou speakest, the better thy prayers. Few words and much thought is a Christian frame. Many words and little thought is heathenish." Madame Guion, one of the most godly women of her age, dwelt much on holy silence as an important Christian grace.

That little unruly member, the tongue, does all the mischief in the house and out of it—in the Church and in the world. "It is a fire—a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." *James*, iii. 6.

"Words are mighty, words are living—
Serpents with their venomous stings,
Or bright angels crowding round us
With heaven's light upon their wings.
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes ever in God's skies."

What the cure? by whom the remedy? how can this little unruly member, full of deadly poison, be tamed? Can man tame it? Never. God declares it. Everything else almost has been tamed by man—beasts, birds, serpents, and things in the sea—but when and where was it known that a mere human being ever tamed his own tongue, or the tongue of others—brought it into sweet subjection to the law of love? Such a

thing never was—never will be. Still there is hope—blessed hope, joyful—help is laid upon One mighty to save, even to the uttermost. Glory to God in the highest! there is One who *can*, not only tame this mischief-maker, but *has* tamed multitudes innumerable now in heaven, now on earth! Yes, beloved, difficult a matter as it is to tame the tongue, it can be tamed—made to play harmoniously, lovingly, all the time, day in and day out. Do you inquire *how* this mystery is solved? by whom? Have you not been told over and over, there is one standing among you, even Jesus? Jesus can do it; all power is given to Him in heaven and on earth. When on earth personally he did it. Who ever had a sweeter or more heavenly tongue than Mary Magdalene after the seven devils were cast out of her?

John likewise, who, on one occasion, desired to call fire from heaven on the Samaritans and consume them (*Luke*, ix. 54), had his tongue tamed afterward. Never was there a more loving, joyful, harmless, blessed tongue than John's after he received the baptismal touch—pentecostal—the tongue of *fire*, the sealing, sanctifying influence of the Holy Spirit. His tongue was tamed completely, and forever, to music seraphic! Ever after he blessed God and men—there was no discrepancy, out of the same mouth proceeded blessing and not cursing. The fountain was now purified, and of course the streams were pure. "Doth a fountain send forth at the same place sweet water and bitter?" *James*, iii. 11.

This tongue-taming was one chief object of Christ's mission to this world of sin.

No one ever applied to Jesus earnestly and in good faith for the taming of his tongue that was disappointed. The invitation was open and free to all, and is now. There is virtue sufficient in Jesus's atoning sacrifice to tame *all* the mischief-makers or unruly members in the world, even though every one is "set on fire of hell!" And if any refuse to have their tongues tamed the fault is their own—the consequences will rest upon their own heads.

We know of a goodly number, even now, in this nineteenth century, who have had their tongues tamed in the same way—viz., going to Jesus, placing themselves directly under His tuition, submitting their cases entirely to His sovereign skill, and the thing was done, and *well* done. Now their tongues move in God's service, sweetly, harmoniously, joyfully. "Praise the Lord!"

Beloved reader, have you applied to Jesus to have your tongue tamed—made to move in love, in strains sweeter than angels use? Jesus is just as able, just as willing to tame tongues now as ever, His precious blood is just as efficacious.

Some very good persons tell us they have laid all on the altar Christ Jesus—made a complete surrender, brought all the tithes into the storehouse, when in fact their lips or tongues are their own, to use as they please.



WINTER, WINTER! WHAT A LESSON!

YOUNG friends and old friends, do you consider how many ways God speaks—gives line upon line? Nature speaks, the Bible, the word of grace. The heavens declare the glory of God, the varied seasons—summer and winter, spring and autumn. The spring season pictures youth, blooming life; winter is emblematical of old age, declining years, tottering on the grave's brink.

“ We take no note of time
But from its loss: to give it then a tongue
Is wise in man.”

How fleetly the passing moments glide away! How soon are life's golden dreams and bright visions of

worldly bliss forever flown! Time, ever-rolling time, writes the impress of decay everywhere, and upon everything we behold in this beautiful world of ours. There is nothing of earthly beauty or of earthly grandeur that can bid defiance to the storms of time, or nothing too sacred or holy to elude the destruction of its fatal blast!

“I saw him grasp the oak—

It fell; the tower—it crumbled; and the stone,
The sculptured monument, that marked the grave
Of fallen greatness, ceased its pompous strains
As TIME came by.”

Flowers, that fill the ambient air with sweet odors and ambrosial incense, bloom, fade, die! Our earth, at one season of the year, is clad in her beautiful dress of living green; and the bright rays of a vernal sun enrich, expand, and beautify every scene in creation. The soft, warm air is filled with music, sunshine, and perfume, and all nature shines out in unrivalled splendor and loveliness. But how soon does the withering breath of a few revolving months rob the fields of their blooming verdure and beauty, the forests and trees of their foliage and drapery, and cause the green-robed earth “to lay her glory by” till the time shall again come for the reproduction of flowers, plants, and herbs upon the face of nature! Change and decay are impressed upon all things earthly. The eye lingers not upon an object, however beautiful and attractive now, which the corroding finger of time shall not one day mar or efface!

But TIME does more. It invades a holier sanctuary, and introduces man to a brighter destiny and a happier climate beyond the grave. Piety and virtue may well consent to the blight and ruin of time, since it leads to their coronation amid the thrones and palaces of eternity! The changeless and the eternal of heaven will amply compensate for the changeful and evanescent of earth. Time flies; but with it the pure and holy are on the wing to brighter skies and nobler joys! Beautiful, but to every earnest thoughtful heart true as beautiful, are the lines of the poet :

“Roses bloom, and then they wither;
 Cheeks are bright, then fade and die;
 Shapes of light are wafted hither,
 Then, like visions, hurry by.”

STANDING FOR THE TRUTH?

In silver slippers, can you?—without being clothed with the panoply of heaven, armed with God’s complete armor?—unless filled with the Holy Spirit? Who ever did?

“Come out,” is the watchword. “Come out and be separate; touch not the unclean thing, have no fellowship with the unfruitful works of darkness, but rather reprove them.” Profess to stand for Jesus, and yet not rebuke sin in high places and in low—sins of omission and commission?

SHOW YOUR COLORS—HANG OUT YOUR SIGN!

“Stand up for Jesus! all who lead His host!
 Crowned with the splendors of the Holy Ghost!
 Shrink from no foe, to no temptation yield,
 Urge on the triumphs of this glorious field—
 Stand up for Jesus.”

READER, are you for Christ, or for the world and Belial? Do you walk as the world walks, talk as the world talks, dress, eat, drink, rise up, lie down, go out, come in, make merry as the world does? Your sign is out—“Belial”—read and known of all men. “By their fruits ye shall know them.” “No man can serve two masters.”

Are you for Jesus? Show your colors, hang out your sign—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Do as Jesus did, walk in his steps, go about doing good as he did; take up your cross and deny yourself, resist unto blood, striving against sin, as he did.

When you walk, let it be said of you, “There goes a Christian.” “Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” *Rom. xiii. 14.*

Hoist your colors, and let your watchword be known. “Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ.” *Phil. iii. 20.*

Hang out your sign, unfold your colors, and let the record on your action be legible. Here we have

no continuing city, but we seek one to come. *Heb.* xiii. 14.

“ Let us remember how
The Holy One was doing good to all.”

Are you a temperance man, a teetotaler? Show it out, speak it out, live it out. Is your grocery temperance—your hotel? Is everything intoxicating and poisonous excluded forever—rum and tobacco? Hang out your sign, show your colors.

“ You have heard of the snake in the grass,
Of the viper concealed in the grass ;
But now you must know
Man’s deadliest foe
Is a snake of a different class!
’Tis the viper that lurks in the glass.”

Are you a friend to the poor, the despised, the persecuted? Manifest it in the stage-coach, the car, the steamboat, *everywhere*. “ Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.” *Matt.* xxv. 40.

“ Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble.”

Are you travelling in stages, steamboats, rail-cars? Show your colors, speak a word for your Master. Be sure to go prepared with a large supply of the “ leaves for the healing of the nations ;” scatter the good seed.

“ Cast thy bread upon the waters,
Sow in faith the little seed ;
Be of great results expectant,
For the harvest is decreed.”

Forget not these silent messengers of truth in your

visitations, your journeyings by sea and by land. Go armed; preach by word, by life, by letter, by deed.* Show your colors.

Are you in the sanctuary, in meetings for prayer, praise, and testimony? Show your colors, witness for Jesus; open your mouth wide, and God will fill it. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 *Pet.* iii. 15. Let the same mind be in you that was in Christ—your whole exterior, every look, thought, word, moving muscle tell for Jesus.

"Lift up anew thy standard high,
Ever be this thy battle-cry—
'For Christ to live and die.'"

Again, are you at watering-places, places of summer resort? Be sure to hang out your sign, show your colors, speak for your Master.

"Ashamed of Jesus! that dear friend,
On whom my hopes of heaven depend?
No! When I blush, be this my shame,
That I no more revere His name."

"Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when

* Travel? Not a step, by sea or by land, without being armed. What, venture into an enemy's country unequipped, exposed to spiritual foes on the right, on the left, behind and before? Go armed with these leaves of salvation, fill your pockets, your satchels, your trunks with silent messengers of truth, with barbed arrows of reproof. Load and fire! load and *fire!*

he shall come in his own glory, and in his Father's, and of the holy angels." *Luke*, ix. 26.

Daniel showed his colors, all safe! Shadrach, Meshach, and Abednego showed their colors, and came off glorious!

Dudley Tyng preached many valuable sermons, but this one short sermon of four words, "Stand up for Jesus," will accomplish more than all others he preached during his life. He showed his colors. He honored God, and God honored him. He dared to be singular in the cause of God and the oppressed. The name of this faithful, outspoken, devoted servant of God will be held in everlasting remembrance, while the unfaithful, and those that prophesy falsely, will be forgotten, or be remembered only with shame and disgrace.

"Them that honor me I will honor; and they that despise me shall be lightly esteemed."

"Stand up for Jesus! Ye of every name,
All one in prayer, and with praise aflame,
Forget the sad estrangements of the past,
With one consent in love and peace at last—
Stand up for Jesus!"

"FOR I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." *Rom.* i. 16, 17.

TREADMILL FOLKS—A LINE TO A FRIEND.

You won't let us do you good. "Won't let you do us good?" No, friend, you won't. We have tried it over and over; turned this way and that way, to see if it were possible to *squeeze* in salvation somehow. And after exhausting our time, talents, patience, and long-suffering, we are satisfied that you are not disposed to receive the truth in the love of it; you choose to have your own way—tread on, treadmill fashion, as you have done. When we tell you Satan is creeping into your borders stealthily in the form of light frothy publications, to your utter ruin, you close your eyes and ears—sleep on, fold your hands and sleep. When we tell you that your "little ones" are growing up infidels, and these little infidels baptized will soon be big infidels, full grown—and what then? One infidel makes other infidels. "One sinner destroyeth much good." When we tell you to obey God in household duty—train your children *exclusively* Godward from the start, that they may be Godward all *the way* and *forever*, you say, by words and deeds, "Not yet, but by-and-by; we send our children to Sunday-school, they also attend family prayers and listen to catechisms, and by-and-by, when old enough, we hope they will become Christians!" By this delay you pervert God's good counsel and positive requisitions; and thus we fear your offspring go down to hell with a lie in your mouth! God says "*now*;" you say "by-and-by, not yet." Again,

we tell you to be radical, biblically so, as God is radical, as the holy prophets and apostles. Storm the fort of Satan at once ; slay on the right and on the left ; obey God in “ declaring all the words of this life ” fearlessly, come life come death, leaving the consequences of this fire, flint, and hammer work with God exclusively. But you say, “ Nay, deal gently with sin ; touch lightly, softly this popular iniquity and that popular iniquity ; compromise a little here, a little there ; get the heart right, and all will be right. ” Thus you refuse to condemn sin as God does, to cry aloud and spare not. Your charity covereth not only a multitude of sins, but sins of the deepest dye—sins that cause angels to weep and all hell to rejoice ! It is honey here and honey there, while Satan and wicked men are doing a work of death and damnation ! Now, friend, what is the use in trying to do you good and the people over which you preside ? Your habits of healing slightly, daubing with untempered mortar, are confirmed, stereotyped, rooted and grounded—where is hope ? Alas ! hope deferred maketh the heart sick.

In all probability you will treadmill on as you have been thus far treading. Preach ? Oh yes, you can preach here, there, anywhere, without let or hindrance ; no one will hurt, molest, or oppose you. Let Satan alone and sinners alone in their sins, backsliders and formalists, and who will harm you ?

Friend, the judgment-day is near—look out. Pray for you and yours ? What’s the use, while you disobey,

stiffneckedly? Pray for you? Yes, we will, that God may open your blind eyes, unstop your deaf ears, ere you sink to rise no more! God forbid we should cease to beseech the Lord to have mercy on you. While there is life there is hope for the wickedest.

“While the lamp holds out to burn,
The vilest sinner may return.”

Once more, we told you furthermore to give up your picnic religion, your nonsense, your trifling with serious things, sitting down to eat and rising up to play. But you refused; “Folly is yours, and after folly you will go.” Are you, in very deed, honest when you ask Christians to pray for you? Look out, for God deals terribly with hypocrites!

You make your boast of the great number of converts you are making and have made. And what are these converts? to what are they converted? to a pure Gospel—a whole Gospel? Do they stand the fire? Sickly preaching makes sickly converts. No fruit is brought to perfection. When the “sun is up they are scorched, and because they have no root they wither away.”

Persecute you? No, brother, no danger at all of your being persecuted. Preach and write as you do now forever and *forever*, no one will disturb or harm you. You are sailing on very quietly and smoothly, and will doubtless continue to do so, without a ripple or dashing wave of molestation.

FEAR THE CONSEQUENCES?

CONSEQUENCES, indeed! What have you to do with consequences, friend? *Go forward*; do your duty in the fear and wisdom of God, and let consequences take care of themselves, or rather let God take care of them. God's true and faithful servants have nothing to do with consequences in the path of duty, in their public or private ministrations, in rebuking sin, in standing boldly for Jesus. This fearing consequences is the ruin of the Church, our institutions of benevolence, our nation! It is ruin, politically and religiously—one special cause of all the temporizing, the doctrine of expediency, compromising with sin and Satan, wicked men and devils! This fearing consequences and not obeying God has brought our nation to what she is—on the verge of ruin, desolation, and damnation; brought leanness and spiritual death into the Church, the editorship, the souls of millions!

It is wicked, God dishonoring unbelief, bowing the knee to public opinion. It is a man-fearing, time-serving spirit, the hateful, pharisaical, damning sin, which God hates and which He will blow upon. "Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and He shall also blow upon them and they shall wither, and the whirlwind shall take them away as stubble." *Isa. xl. 24.*

Reader, how is it with you? Are you obeying God—taking Him at His word, going forward boldly in declaring God's full counsel, leaving the consequences with Him who says, "I will never leave thee nor forsake thee?"

Suppose Elijah had feared consequences when he was commanded to meet the enraged and wicked Ahab—look him in the face? What if Daniel had looked at consequences when the lions' den was opened wide to receive him? the three men cast into the fiery furnace heated seven "times hotter than was wont?"

"Fear not them who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." *Matt. x. 28.*

DRESS.

THE wearing of gay or costly apparel naturally tends to breed and increase vanity. By vanity I mean the love and desire of being admired and praised. Every one of you that is fond of dress has a witness of this in your own bosom. Whether you will confess this before man or not, you are convicted of it before God. You know in your hearts, it is with a view to be admired that you thus adorn yourselves; and that you would not be at the pains were none to see you but God and His holy angels. Now the more you indulge this foolish design the more it grows upon you. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop.

FREE CHURCHES, FREE SEATS.

“ My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.”—James, ii. 1.

THE question of free churches derives its importance from its influence upon the purity and the progress of Christianity. It has a greater bearing upon both than many imagine. The world will never become converted to Christ, so long as the churches are conducted upon the exclusive system.

The pew-system generally prevails among all denominations. This system is wrong in principle, evil in its tendency. It is a corruption of Christianity.

Free churches are essential to reach the masses.

The provisions of the Gospel are for all. The “ glad tidings” must be proclaimed to every individual of the human race. God sends the true light to illuminate and melt every heart. It visits the palace and the dungeon, saluting the king and the captive. The civilized and the savage, bond and free, black and white, the ignorant and the learned are freely offered the great salvation.

But for whose benefit are special efforts to be put forth?

Who must be *particularly* cared for? Jesus settles this question. “ The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up ;” and as if all this would be insufficient to satisfy John of the validity of His claims,

He adds, "and the poor have the Gospel preached to them." This was the crowning proof that He was the One that should come.

In this respect the Church must follow in the footsteps of Jesus. She must see to it, that the Gospel is preached to the poor.

Thus the duty of preaching the Gospel to the poor is enjoined by the plainest precepts and examples.

If the Gospel is to be preached to the poor, then it follows, as a necessary consequence, that all the arrangements for preaching the Gospel should be so made as to secure this object.

The requirement of the Gospel is not met by setting apart a certain number of free seats for those who are too poor or too indifferent to rent or purchase.

If it be said that seats would be freely given to those who are unable to pay for them, we answer, this does not meet the case. But few are willing, so long as they are able to appear at church, to be publicly treated as paupers. Neither is it true, as is sometimes assumed, that those who are too poor or too indifferent to religion to pay for a seat in the house of God, would not be likely to be benefited by its ordinances.

The pew-system, wherever it prevails, not only keeps the masses from attending church, but alienates them, in a great degree, from Christianity itself. They look upon it as an institution for the genteel and the fashionable, and upon Christians as a proud and exclusive class.

We know it is the custom in many pewed chapels to leave certain seats free for the accommodation of such as cannot buy or rent ; but it seems to answer almost no purpose, except to give offence. Who is willing thus publicly to advertise his poverty or misfortune, his want of ability or inclination to afford himself a place in church, by taking "the poor-seats?" Such humility is not to be expected in those who need the instruction of the Gospel most. Besides, to require it is not only uncharitable and unwise, but unscriptural. Such conduct in professed Christians meets with a merited rebuke in the following language of St. James :

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or set here under my footstool ; are ye not then partial in yourselves, and are become judges of evil thoughts ? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him ? But ye have despised the poor."

How long shall we declare that the Gospel is to be the redemption of all, that the good tidings of great joy shall be to all people, and then stall up the very place where that Gospel is dispensed, the very place

where those good tidings are proclaimed, as closely and exclusively as if salvation were the prerogative of moneyed men? How long will it take to convert Boston, New York, and Baltimore at this rate?

We have heard of churches where pews are locked, and only their owners suffered to enter them. May they stay locked to all Christian men! These pew-owners expect to get into heaven through a private entrance.

Christianity cannot be broken into grades by earthly distinction, without detriment. At the feast of the Passover, the master and slave alike partook; is Christianity more exclusive than Judaism? Is the salvation of the world a less powerful solvent than the salvation of the first-born of the families of Israel? If Christ could have washed the feet of His disciples, cannot those disciples tolerate each others' presence?

Friends of Jesus, we call upon you to take this matter into serious consideration. The Gospel is committed to your trust. Your business is to save souls: the church-edifice is your workshop. Do not, we beseech you, convert it into a show-room, to display, not the graces of Christians, but the vain fashions of the world.*

* Rev. James A. Bolles, pastor of the Church of the Advent (Episcopal), in Boston, preached a sermon recently in favor of free churches as against pewed establishments. The pew-system: 1. Shuts out Lazarus and lets Dives in. 2. Is at war with the universal invitations of the Gospel. 3. Makes the house of God a house of merchandise. 4. It is an anomaly unsanctioned by nature, Scripture, or primitive antiquity, and unknown till the sixteenth century.

SINGING WITH GRACE A DUTY.

THE command of God to sing praises is equally positive with that of prayer or supplication.

“Sing unto the Lord, all ye lands; sing praises, sing unto Him, sing psalms unto Him.” “Sing unto the Lord a new song, and His praise in the congregation of the saints.” “Let everything that hath breath praise the Lord.”

Have we any more right to sing *by proxy* (by the mouth of sinners), than to pray by proxy? Why not employ some one of fluent speech to do our praying, while we look on and gaze with wonder at his marvellous gifts! Will our souls be benefited! Is God well pleased!

Sing with grace in your hearts—when? where? Here are four or five persons seated in the choir, for what? To praise God for some five hundred or two thousand?

And who are these four songsters in the choir to lead the worship in God’s house for the whole audience? Humble, meek, devoted followers of Christ, or the gay, proud, fashionable, self-conceited? Some of our city churches sacrifice to pride one, two, or three thousand dollars of God’s money annually, to sustain this operabusiness. Is it a wonder God frowns upon this popery, sends leanness or spiritual death into their souls?

Says the “Christian Examiner:” “A fashionable quartette choir costs from \$1,000 to \$5,000 a year.

Many of these performers who lead the worship of God on Sunday are regularly engaged in the places of amusement in and about the city. Few of them are professors of religion, and few of them are professors of propriety. They pay little attention to the services or to the decorum of the house of God. They have nothing to do with the prayers, the reading of God's word, or with the preaching. The part they bear in devotion they propose to do artistically, according to contract, and nothing more. It is the custom of some costly choirs, during the sermon, to retire to an ante-room and enjoy themselves, while the *performer*, as they regard him at the other end of the house, takes his part. An artist was secured, took her place in the quartette choir, and charmed the audience by her vocalization. More than all, she charmed the people by her modest and even diffident bearing. She had never sung in a choir before, it was said, and the sympathetic ladies pitied her embarrassment. A couple of Sundays revealed the fact that this modest damsel had been connected the whole season with Niblo's troupe, with whom she had been performing the Black Crook."

Choir worship, as a general thing, is *not spiritual* worship; how can it be, when those composing our choirs are not spiritual worshippers, but the gay, the thoughtless, the worldly-minded, the fashionable? Is it meet to take the children's bread and cast it to dogs? (See *Matt.* xxv. 26.)

The artistic performance of a beautiful piece of music

will produce feeling ; is it therefore devotional feeling—the music or melody in the heart? The opera of a French troupe will excite feeling, but is this feeling a devotional feeling? “Be not deceived, God is not mocked.” “My son, give me thy heart.”

“That which is highly esteemed among men is abomination in the sight of God.” “If singing come not from the heart,” says Calvin, “it is worth nothing, and can only awaken God’s wrath.”

Churches of Jesus Christ! come back to first principles—first practices—“your first love.” “Remember how you (then) heard and received, and hold fast, and repent.” Then you served the Lord—served Him in fervency of spirit. Then you prayed, you sang His sounding praise, not by proxy, but you yourselves ; and served, and sang, and prayed with a “*fervent spirit*.” Do again your “first works.” Return to your first love, first simplicity, first humility, honesty, zeal, and fervency in the service of God ; and he, the Lord, will return and dwell among you, and bless you, and make you a blessing to untold multitudes.

Away, *away*, with show and parade—with cold, stiff forms and formalism, in the service of God! Such were not to be found in the Church in her first and best days, and such must disappear before she be terrible to her enemies “as an army with banners.”

In the day of conflict what combatant thinks of the polish, but of the strength and keen edge of his sword?

A LIFE THAT IS A LIFE.

THE HOLY LIFE, THE HIGHER LIFE—THE HIGHER LIFE,
THE HOLY LIFE.

“It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus’ priests and kings.”

“BE ye holy, for I am holy.” What is it to be holy? Holiness is godliness, or being like God. It is love—“God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment. For as He is, so are we in this world.” It is loving God with all the heart, soul, and mind, and our neighbor as ourselves. It is purity of thought, word, and action.

“The holiness we advocate or contend for is not absolute or infinite. It is not the holiness that pertains to God or to angels, or that possessed by Adam before the fall, in degree. It is not absolute perfection, as that only belongs to God. It is not sinless perfection, nor even every kind of relative perfection, nor yet again the perfection we attain to in the resurrection. It is not natural, but moral perfection; a perfection of our Christianity, a perfection not incompatible with many human infirmities, such as a dull apprehension, unsound judgment, weak intellect, fertile imagination, treacherous memory, and the like; and, of consequence,

mistakes in judgment and practice. It is not a perfection that places us beyond temptation, or the possibility of falling into sin, or that does not allow of progression in holiness."

The holiness of all created intelligences is a borrowed holiness. The moon has no light in herself; the light she receives is from the sun, the glorious king of day. The light we receive is from the Fountain of all light. The holiness we profess is Christian holiness, a holiness that removes all pride, covetousness, ill-temper, the fear of man, all desire of receiving or seeking honor one of another. It destroys all love of the world, extirpates all selfishness, removes all unbelief, dethrones every idol, crucifies everything that is opposed or hostile to the will of God. It is being crucified with Christ. The individual in possession of the blessing of holiness or perfect love can adopt the language of the apostle—"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." *Rom. vi. 6, 7.* "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." It is Bible holiness—a holiness that takes God's word for everything for time and eternity—a state of holiness, in which the heart that loves sin is taken away; a state in which we neither voluntarily sin, nor have a desire to sin; a condition in which we

trust in Jesus to be kept *from* sin ; and, being cleansed "from all filthiness," we are prepared to obey the command, "Perfecting holiness in the fear of God," as the more perfect the development of life, the more certain and rapid is its growth.

Glance at the blessed effects of this holiness, or perfect love. God enables the happy possessor of it, through grace, to triumph over the world, the flesh, and the devil ; to fight the good fight of faith, to be strong in the Lord and in the power of His might, to be steadfast, unmovable, always abounding in every good word and work.

The Rev. James B. Taylor, in a letter to his sister, says : "The Lord has given me power over the adversary, so that, when he comes, he finds nothing in me. The world, with all its glittering show, has lost its bait. My body is kept under, so that my enemies do not triumph over me. I have enjoyed, and do still feel, a fulness which the Lord has bestowed upon me. *Yes ; perfect love* appears to be the ruling principle in my soul, so that I enjoy a little heaven to go to heaven in. Never, my dear sister, have I experienced so much enjoyment in religion as since the 23d of April last, in the afternoon. That is, and ever will be, a memorable day to me. The kingdom of God, which is peace, righteousness, and joy in the Holy Ghost, *was then*, if ever, set up in my heart. And I have no reason to doubt. My experience has been so different from what it was before, and accordant with those who enjoy the

blessing, and with the Scriptures, that I have concluded, and do still believe, that my soul enjoys the blessing of FULL REDEMPTION. Not that I am impeccable. No, I may lose it through unfaithfulness. This is my greatest anxiety; but I need not lose my confidence. 'My grace is sufficient for thee,' is enough to silence every fear. And Christ, the King, will perfect His strength in my weakness. My mind loves to dwell upon this delightful theme—*holiness*. It is a blessed doctrine. Ah! why did I not come to possess it before? Why? because, like many other professors of religion, I looked for a *death purgatory*, not believing that the *blood of Christ*, and not purgatory, cleanseth from all sin. This is in the present tense; it is sufficient now; and the Lord has proved to me a full, a complete Saviour. But shall I stop here? By no means. There is no perfection, except the absolute perfection of God, which does not admit of increase. So, then, may I forget the things behind, and press forward, and not live as though I had attained to all for which I am apprehended of Christ. Oh, the height and depth, the length and breadth, of that which remains for sanctified ones to know and enjoy! The Lord has greater blessings in store for me. Alas! that so few justified ones are convinced of the necessity of a speedy work of sanctification of the heart, when God says, 'I will circumcise your hearts, and sprinkle you with clean water.' At this time I feel an indescribable peace, passing knowledge. Yet, notwithstanding it is

indescribable, it is a blessed reality, and known only to those who enjoy the same. We know, from happy experience, that there is in the love of God a height without a limit; and oh that we may sink into that depth, all the depth of humble, *perfect love!*”

“Oh, let me gain perfection’s height;
 Oh, let me into nothing fall,
 As less than nothing in Thy sight,
 And Christ be all in all.”

CONSULT YOUR OWN GOOD?

To be sure you may; it is your privilege and your duty. But how? at the expense of others’ good? by selfishness? You defeat yourself. There is no possible way of promoting your own welfare so certainly and so surely as by consulting the general good. Impart good, and you receive good, pressed down, running over. Individuals, churches, and institutions well-nigh perish, starve to death by narrow-mindedness, by keeping the eye fixed exclusively on their own things, and not obeying God in looking also upon the things of others. “Cast thy bread upon the waters, for thou shalt find it after many days.” “Freely ye have received, freely give.” “Give, and it shall be given you; good measure, pressed down, running over.” The only sure way of receiving good is by imparting good, by being liberal, open-hearted, generous, diffusive in heart and life—by manifesting a noble, generous, whole-souled benevolence.

THE LIFE OF LIVES, THE HOLY LIFE.

THE BLESSEDNESS OF THIS HOLY FIRE—FIRE ON FIRE—
FURTHER DELINEATED.

“’Tis not a cause of small import
A holy life demands,
But what might fill an angel’s heart,
And filled the Saviour’s hands.”

HOLINESS is light, spiritual light. “God is light, and in him is no darkness at all.” “If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 *John*, i. 7. Nothing so enlightens, invigorates, and thrills with ecstatic joy the whole being, as the purifying power of the Holy Spirit. The moment the follower of Jesus receives the pentecostal baptism, that moment new light dawns like the noonday sun! He sees with new eyes, hears with new ears, rejoices with new joy. “Behold, all things are become new.” He is now prepared, as never hitherto, to face the enemy, “fight the good fight,” and storm the fort of Satan. The fresh impetus given to the soul on the reception of this superlative grace is marvellous.

This was true of Isaiah, when the live coal from God’s altar was applied to his lips, and his iniquity taken away and his sins purged. Then when the call was made for help on the battle-field, Isaiah could say, with

a hearty good-will, "Here am I, send me." (See *Isaiah*, vi. 1-8.)

Holiness is both light and power. It was so under the old dispensation, it is so under the new. It is so *now*, it will be so *forever*. Glory to Father, Son, and Holy Spirit! New light and strength are received! The change is wonderful! Previous to these sealing, sanctifying influences of the Holy Spirit, the Bible (to many) is comparatively a sealed book; but now the light shines brightly. The Scriptures open with new beauty and grandeur; wondrous things appear out of God's law.

The individual receiving the witness of entire sanctification, exclaims with the Psalmist, joyfully, "Oh how I love thy law! it is my meditation all the day. I have more understanding than all my teachers, for thy testimonies are my meditation. How sweet are thy words to my taste! yea, sweeter than honey to my mouth."

The Bible becomes a new book. A Congregational minister, after embracing the doctrine of perfect love, remarks thus: "It seems to me that I obtain a clearer knowledge of more Scripture in one day than I could before in a month. And then, what a conviction of *truth*! The Bible, oh how inestimably precious! It is my meditation day and night. How full it is! It meets my every want, answers all my difficulties, solves all my perplexities."

How was it with the primitive disciples previously to the pentecostal baptism? They were blind, igno-

rant, timid, fearful, doubtful. The way of salvation to them was obscure. They saw men as trees walking. How was it after Pentecost, when the tongue of fire was given? Darkness disappeared, and light, and hope, and joy burst forth. The Holy Spirit now took of the things that belonged to Christ and showed them to the disciples. They now went forth with renewed boldness, like a strong man armed. One could chase a thousand, and two put ten thousand to flight! The precious teachings of Christ came home with redoubled light and power. The way of salvation, through Christ's mediation and sacrifice, shone brightly. "Holiness to the Lord," was written on their banners. Very many, previously to this special unction from on high, could see no passages bearing directly on this subject of entire sanctification; but on the reception of this Gospel fulness, almost every page was radiant with the blessed doctrine! Proof-texts on proof-texts loomed up brightly. "Now with open face they behold as in a glass the glory of the Lord, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Oh, *what* a blessing, *what* a blessing!

Furthermore, God graciously answers the prayers of those embracing heartily this full salvation. Ministers, that toiled for years without any visible success attending their labors, on the application of this burning coal went forth with renewed strength of purpose, faith, and zeal. God very soon literally *poured* out His

Spirit, and multitudes of sinners rushed to His altar, crying out, "Lord, save; we perish." Their prayers were answered, almost miraculously, in the conversion of their friends and neighbors. God set his seal of approbation to this inner life.

Individuals in the higher Christian walks, baptized pentecostally, given up entirely to God's service, are always ready to every good word and work; ready for prayer, praise, testimony. When called on to pray, they pray; to sing, they sing; to speak, they speak as God gives utterance; to do this or that duty, in the house of God and out of it, at home or abroad, there are no flinchings, hesitations, or misgivings. They are on the spot with armor girt and burnished, hearts duly prepared. Their weapons are not carnal, but spiritual; "mighty through God to the pulling down of strongholds."

They endure hardness as good soldiers, stand boldly in the battle's front, meet Satan's hottest cannonadings, the fiery darts of the enemy. Never does the sanctified soul, once on the rock Christ Jesus, rooted and grounded in love, full of faith and the Holy Spirit, shrink from duty the most arduous, difficult, self-denying, soul-trying. "Go forward," is his motto, "Go forward:" "Stand for Jesus," is the watchword, "Stand for Jesus"—*fight*, conquest or death. The constant uplifted voice is, "Lord, what wilt thou have me do? Here I am, send me." It's meat, it's drink to the sanctified soul to do God's will, and *only* God's will, cheer-

fully, heartily, peacefully, joyfully, without a murmuring, disbelieving thought.

We might fill volumes delineating facts that holiness is power. It is so : heaven ordains it. Beloved, why tarry a moment? “Come out from the world ; be separate, and touch not the unclean thing.” “Go, wash and be clean.” “An highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein.” *Isaiah*, xxxv. 8.

“Wake up, brother! wake up, sister!
 Seek, oh seek, this holy state;
 None but holy ones can enter
 Through the pure celestial gate.”

Do not confound angelic with Christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy, do not belong to Christian, but to angelic perfection. If God indulges you with ecstasies and extraordinary revelations, be thankful for them ; be not exalted above measure by them, and remember that your Christian perfection does not consist so much in building a tabernacle upon Mount Tabor, and enjoying rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caiaphas, to the judgment-hall of an unjust Pilate, and to the top of an ignominious Calvary.

THE TONGUE OF FIRE.

“*He shall baptize you with the Holy Ghost and with fire.*”—*Matt. iii. 13.*

“ Oh for the living flame,
From His own altar brought,
To touch our lips, our souls inspire,
And wing to heaven our thought.”

WHAT the effects of this fire from heaven anciently? What did it do for the apostles and early disciples, when it was poured out on the day of Pentecost?

1. It opened their understanding to understand the Scriptures in a new light, to behold wondrous things out of the law and Gospel.

2. It strengthened and invigorated their memories, brought home vividly and forcibly to their recollection “things new and old.” Passages from the Old Testament Scriptures came before the mind’s eye with renewed and special clearness and power. This is evident from the many quotations of Stephen, Peter, Paul, James, and John, in their appeals to the people after they had this holy unction, this new spiritual impulse—the tongue of fire.

3. The Holy Spirit now took of the things of Christ and showed them unto them. They saw the way of salvation through the mediation of Christ, His sufferings, death, resurrection, and intercession, and that there was “none other name given under heaven, among men, whereby we must be saved.” *Acts, iv. 12.* They

saw with new eyes, and heard with new ears these glowing truths, this "new and living way" of mercy, the redemption from all sin through the blood of the new and everlasting covenant, and rejoiced with joy unspeakable and full of glory. It was now plain to their delighted vision that all the law and the prophets were fulfilled in this one atoning sacrifice.

4. Their grovelling ideas of an earthly or temporal kingdom vanished forever. They saw now, clearly, that Christ's kingdom was not of this world, but a spiritual kingdom, as much above all earthly grandeur and glory as the heavens are higher than the earth.

5. Their faith and hopes were increased powerfully.

6. This glorious, pentecostal baptism removed entirely and forever their remaining selfishness, pride of emulation, their former spirit of rivalry and ambition, their preconceived notions about who should be greatest. They were now willing to sit at the feet of Jesus like little children, take the lowest seat, and learn lessons of humility, meekness, and love.

7. This pentecostal shower increased their moral courage, their holy boldness. Previously to the reception of this renovating, sanctifying process, they were timorous, fearful, man-fearing. They shrank from danger, from facing the enemy, standing boldly for Jesus. This is manifest from their behavior. When Jesus was taken by the multitude, with swords and staves, from the chief priests and elders, with the traitor Judas at their head, "all the disciples forsook Him and fled."

This fear of man, lack of holy boldness, is still more discernible in Peter's denying his Lord, when confronted by a damsel or maid-servant. Mark the change in Peter after receiving the tongue of fire, standing before the multitude, many of whom were the sworn enemies of Jesus, and preaching with such power from heaven that three thousand were converted under one sermon. Glory to God for this unspeakable gift! Oh for this virtue, this holy boldness, this fire pentecostal, in the ministry of the nineteenth century, constraining them to "cry aloud and spare not!" What a shaking there would be among the dry bones in all the churches!

8. This baptismal power destroyed or killed out the fear of man that bringeth a snare, a time-serving disposition to bow to popular conservative views—the doctrine of expediency so prevalent in our day, and which has always proved a curse to the Church and the world. It took away also the fear of death. Henceforth they counted not their lives dear unto themselves. "They died daily;" "they were counted as sheep for the slaughter." They were crucified to the world, and the world to them.

9. Another glorious thing was accomplished by this overpowering influence upon the souls of the early disciples. It killed out and destroyed entirely every wish, desire, and disposition for that serpent of all serpents—schism, party spirit, sectarianism; this saying, "I am of Paul, I of Apollos, I of Cephas," which has been a stumbling-block to the world from time immemorial.

Behold the blessed effects of Christian union: "And they continuing daily with one accord in the Temple, and breaking of bread from house to house, did eat their bread with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved." *Acts*, ii. 46, 47. And so it would have been to the end of time, had not Satan been permitted to come in, with his infernal stratagems, and mar the peace of Jerusalem, split up God's people into shreds and parties, till our world is well-nigh an Acedama—a field of blood! "Woe to the world because of offences, and woe to that man by whom the offence cometh!"

"Let party names no more
The Christian world o'erspread,
For Jew and Gentile, bond and free,
Are one in Christ their head."

10. Again, this baptism destroyed all love of the world, and the things of the world, all desire of filthy lucre—the spirit of hoarding. The all-absorbing idea now was to lay up treasure in heaven, to glorify God in the salvation of souls. "They sold their possessions and goods, and parted them to all men as every man had need." *Acts*, ii. 45. They laid all upon the altar Christ Jesus, brought all the tithes into the storehouse. "Holiness to the Lord" was written upon their foreheads, on their door-posts, and on their gates.

11. Finally, look at the effects of this superabounding grace touching their labors at home and abroad. They

went everywhere preaching the word, equipped for the battle-field. In a very little space they turned the world upside down, caused Satan to fall as lightning, mountains to flow down "as when the melting fire burneth." Turn to the Acts of the Apostles. How readest thou?

We draw no practical inferences from the foregoing. A word to the wise is sufficient. It is all practical, from first to last; glory, glory, joy unspeakable, and full of glory!

" Oh, Spirit of the living God,
Give tongues of fire and hearts of love,
To preach the reconciled word;
Give power and unction from above,
Where'er the joyful sound is heard."

FASHIONABLE PARTIES.

1. Look at their expensiveness. Many families expend more at a single party than they give to the cause of missions in five years.

2. Their tendency to pride and selfishness. Humility is an essential Christian grace; but do fashionable parties tend in the least to promote it? The very reverse is the fact.

3. They produce animosities among Christians.

4. They grieve the Holy Spirit. "Grieve not the Holy Spirit of God." What is more directly calculated to effect this than fashionable amusements?

THE HIGHER LIFE, THE ENTIRE LIFE.

“ Thus strong in our Redeemer’s strength,
 Sin, death, and hell we trample down,
 Fight the good fight, and win, at length,
 Through mercy an immortal crown.”

TALK about it, pray about it, preach about it, write about it; breathe it out, live it out, act it out, sing it out, shout it out! Every look, thought, word, action, every moving muscle, should witness for this glorious, overpowering Gospel salvation; our time, talents, property, influence—all that we are in body, soul, and mind; the first thing rising up, the first and last lying down, the first going out, the first coming in. “Holiness to the Lord” should be written on our foreheads, door-posts, “the bells of the horses.” “Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord.” *Zech.* xiv. 21.

The very *thought* of being saved from sin in this life, through the blood of the Lamb, should fill us with ecstasy, joy unspeakable; cause us to shout hallelujah, glory to God in the highest! All heaven is in jubilee at the mere name of holiness. The heavenly host rest not day nor night, saying, “Holy, holy, holy Lord God Almighty, which was, and is, and is to come.” *Rev.* iv. 8. Holiness is the only thing that makes us like God. Nothing short of this can remove the curse of the fall, heal our spiritual maladies, restore the Eden lost. President Edwards says: “It was a part of God’s

original design in the work of redemption to destroy the works of the devil and confound him in all his purposes. 'For this purpose was the Son of God manifested, that He might destroy the works of the devil.' 1 *John*, iii. 8. It was part of His design to triumph over sin, and over the corruptions of men, and to root them out of the hearts of His people by conforming them to Himself. He designed also that His grace should triumph over man's guilt, and sin's infinite demerit."

Friends of truth and love, will you not advocate this blessed doctrine of the Bible, publish it, sound it out to the ends of the earth ; pray for it, beseech God to perfect holiness in your own souls and in the souls of His people, that the earth may "blossom as the rose?"—hold it up in all its clearness, fulness, freeness, gloriousness, preciousness, mighteousness?—enforce it in the pulpit, in the prayer and conference meeting, at home and abroad, everywhere ?

" Rise to a higher, holier life,
Ye who are called the sons of God
And girded with the Spirit's sword,
Go nobly to the strife."

READER, do you wish for a clear mind, strong muscles, quiet nerves, long life, power and energy in old age? Be diligent, eat simple nutritious food, and avoid all drinks but water ; shun tea, coffee, tobacco, opium—everything that disturbs the normal state of the system.

SPECIAL LEADINGS OF THE HOLY SPIRIT.

“So listen to the voice within,
That its least whisper may be heard ;
For though it be a still, small voice,
It speaks full many a word.”

“BUT if ye be led of the Spirit, ye are not under the law.” *Gal.* v. 18. “If we live in the Spirit, let us also walk in the Spirit.” *Gal.* v. 25. Reader, are you led by the Holy Spirit in all you think, say, and do? Do you pray in the Spirit—pray as the Holy Spirit leads you? The prayers recorded in the Psalms, and in other portions of the Bible, were dictated by the Holy Spirit. The prayers of Moses, Hezekiah, David, and Solomon were of the Holy Spirit’s dictation. Our prayers are not inspired in the same sense as the prayers of the holy men who spake as they were moved by the Holy Spirit; yet no one can pray acceptably, unless the Holy Spirit assists him. “Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” *Rom.* viii. 26, 27.

As we cannot pray as we ought acceptably without the Holy Spirit’s influence, neither can we preach as we ought without this heavenly guide, the enlightener,

sanctifier, and purifier. Preaching not influenced by the Holy One is not the preaching demanded. God may bless His own word proceeding from unsanctified lips, as he has done, more or less, in all ages ; but the preaching to meet the wants of the age, the smiling approbation of Him who says, "Go, preach my Gospel," must be quick and powerful, sharper than any two-edged sword—proceed from holy hearts, influenced by wisdom from on high. Our witnessing for Jesus in meetings for religious worship, declaring what great things the Lord hath done for our souls, must proceed from the movings of the Holy Spirit, the source of light, life, and power, else all our testimonies will be dry and formal, sparks of our own kindling. Our conversation at all times, to be profitable, edifying, administering grace to the hearers, must proceed from a heart influenced by the Infinite One, the Pure, the Holy, the ever Blessed.

Reader, do you, when about to open your lips, lift your eyes to the hills, whence cometh your help, for wisdom to guide you in your conversation, in your family, in the social circle, around your table, spread with heaven's bounties, morning, noon, and evening, at home and abroad, *everywhere*—that the words of your mouth and the meditations of your heart may be acceptable to God, and a blessing to those who hear? Were people generally thus influenced by the Holy Spirit, and would set a watch at the door of their lips, seldom, if ever, should we hear words to no profit, idle, insipid,

commonplace chit-chat, foolish talking, or jesting. "If a man offend not in word, the same is a perfect man, able also to bridle the whole body."

Beloved, in your daily occupations how is it? Are you led by the blessed Comforter and sure Guide? In all your business transactions, in the market-place, the mechanic's shop, behind the counter, at the clerk's desk, at the doctor's and lawyer's offices, in buying and selling, in everything pertaining to things secular or temporal, are you led by the Holy Spirit, the law and the testimony? In forming connections, matrimonial or otherwise, are you governed or led entirely by this heavenly dove, the light and the life? If not, where is safety, where is hope, salvation? Shipwreck is inevitable.

How can two walk together except they agree? "A house divided against itself cannot stand." What communion can light have with darkness? In selecting books and periodicals for your own and family reading, are you led by the Holy Spirit? If not, a curse is sure to follow, and not a blessing. In writing for the press, or epistles to your friends, is the Holy Spirit your guide? Is your pen made the pen of a ready writer by this holy leading?

Again, in training your household, dear reader, is God, the Holy Spirit, your leader? If so, your little ones will be all you can wish, "olive-plants around your table," angels of mercy, sweet and lovely as heaven can make them—else, wrath upon wrath!

“ Christians, the task is left for you,
 The voice of mercy calls, ‘ Awake !’
 Ten thousand ruined homes in woe,
 Resound the words, ‘ Awake, awake !’ ”

REMARKS.

1. We see from this subject why there is so little effectual, fervent, prevailing prayer—why there is so much prayer, called prayer, that is not prayer.

“ How many useless prayers we say,
 Because our lives our prayers belie ;
 Because devotion dies away,
 As on the air the echoes die !”

2. We see why there is so much preaching that is superficial, soulless, powerless, without holy unction ; why there is so much of man’s wisdom in sermonizing, and so little of Christ—so much of the dull, prosy, reading and mock gesticulation, and so little of the flint, fire, and hammer of God’s word, the thunderings and flashings of Sinai against all sin—sins popular and unpopular, sins of the flesh and of the spirit ; why there is so much of the man-fearing and time-serving, and so little of the crying aloud and sparing not. The Holy Spirit is not in it, the baptismal, pentecostal, the tongue of fire !

3. We perceive why so many of our publications are a curse instead of a blessing, full of froth and fiction, and so little of the solid, the pure, the soul-saving. Would editors advertise and puff novels, romances,

silly, nonsensical reading—the Godeys, Leslies, Harpers, Petersons, Ledgers, Mercurys, and foolish comicals—that are cursing the world, destroying the life and soul of Gospel purity—if they were led by the Holy Spirit? *Never*; it is the work of Satan, not of the Holy Spirit's leadings.

4. Would writers for the religious press write as they do, with so little energy and soul-kindling, so little of the marrow and fatness of the Gospel, and so much that is sickly, sentimental, commonplace, if the Holy Spirit influenced them? “By their fruits ye shall know them.”

5. In forming connections, firms for business transactions and matrimonial alliances, that lead to apostasy, the denying of the Lord Jesus, how is it? If the individuals thus uniting were solely under the guidance of the blessed Holy Spirit, would they ever yield thus to Satan's temptations in these copartnerships?

6. If God's professed people were led by the Holy Spirit in their conversation, should we hear so many loose and unguarded expressions, so many trifling and nonsensical things flow from their lips, so much murmuring and complaining, bitter envyings and strife? “This wisdom, surely, is not from above, but beneath, earthly, sensual, and devilish.”

7. If the Holy Spirit guided men in their secular business at all times, should we see so much cheating and defrauding, so many false weights and measures, so much jewing and screwing, so much vowing and

paying not? Were the Holy Spirit to lead here, the Saviour's golden rule would always be *the* rule. Every man would look not on his own things merely, but also on the things of others. Justice and judgment would sit on the throne of every heart.

8. We see why there is so much evil in the world, so many dry bones in the Church, so many withered branches. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." *John*, xv. 6.

9. We see why so many children of pious parents and of others grow up in sin, conscience-seared, harder than the nether millstone, fuel for hell-fire. Parents have not obeyed God in the leadings of the Holy Spirit, in training them "in the way they should go."

10. We see how the world is to be saved, made to blossom as the rose—we must pray in the Spirit, preach in the Spirit, exhort and testify in the Spirit, converse, read, and write in the Spirit, train our households in the Spirit. The Holy Spirit must take the lead in our prayers, preaching, speaking, writing, singing, giving thanks—in all we think, say, or do, whether we eat, drink, or whatever our hands are engaged in, special reference must be had to the guidance of the Holy Spirit.

"Come, Holy Spirit, breathe that peace
Which flows from pardoned sin;
Then shall thy soul her conflict cease,
And find a heaven within."

11. We see, or ought to see, the only way to be led by the Spirit of God is to yield ourselves implicitly to His holy influences, have no wills of our own. The Holy Spirit's leadings are on one condition—entire consecration of all the powers of our being, spirit, soul, and body, to God's service.

12. Once more : no one is safe, or has a sure hope of heaven and of glory eternal, unless he is led by the Spirit, as indicated in this article. We are commanded to "be filled with the Spirit;" and if we are filled with the Spirit, we shall surely be led by the Spirit. "As many as are led by the Spirit of God, they are the sons of God." No others are the sons of God. "If any man have not the Spirit of Christ, he is none of his." "This I say, then, walk in the Spirit, and ye shall not fulfil the lust of the flesh." *Gal.* v. 16. "If we live in the Spirit, let us also walk in the Spirit." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." *Gal.* v. 22-24.

12. Finally, we see the dangerous state of backsliders and apostates, the unregenerate and openly rebellious. Unconverted sinners are convicted by the Holy Spirit; meanwhile, they resist His influence, saying, "Go thy way for this time," till given up to their own destruction.

THERE IS DANGER, THERE IS SAFETY.

SAFETY on the one hand, danger on the other. The Lord speaks it, thunders it, flashes it with lightning's flash! He points out the danger in His word, in His providence, and by the Spirit's warning—gives line upon line, precept upon precept, here a little and there a little, from Genesis to Revelation.

“Awake! why sleepest thou, my soul?
All nature cries, Awake!”

DANGER? At every step! No safety here, none there, save on consecrated ground, full of faith, the Holy Spirit, humble trust in God, prayer, watchfulness, self-denial, unremitting activity in deeds merciful, gracious, persevering to the end.

No matter how active, faithful, God-fearing we may have been, how successful in labors of love, are our souls on fire now? We may have “turned many to righteousness;” multitudes on multitudes from darkness to light, and from the power of Satan unto God; fought manfully the battles of the Lord on the right and on the left, year after year; stormed the fort of Satan, carried the warfare into the very heart of the enemy's country; our names may have gone abroad, far and near, as sons of thunder, giants in holiness; we may have, like Apollos, been mighty in the Scriptures, eloquent as Paul, been caught up to the third heaven and heard things unspeakable; we may have

had the faith of Abraham, the meekness of Moses, the prevailing prayer of Jacob, Joshua, Elijah, Elisha, and Daniel ; we may have had the visions of Isaiah, who saw the Lord enthroned, and surrounded with angelic hosts, who cried, " Holy, holy, holy is the Lord God of hosts," and to whose lips a live coal from God's altar was applied to indicate that his sins were purged and his iniquity taken away—but how is it *now*? Are we sitting at the feet of Jesus *now*?

Moreover, we may have had the zeal of John the Baptist, of Paul the apostle ; we may have received the baptism pentecostal, the tongue of fire, the power of working miracles, of healing the sick, raising the dead, casting out devils, faith so as to remove mountains—but have we the faith that works by love and purifies the heart *now*?

In a word, we may have had opened to our ecstatic view the glorious manifestations and communications of the Revelator in the Apocalypse ; we may have comprehended, with all saints, what is the breadth, and length, and depth, and height, and known the love of God which passeth knowledge, being filled with all the fulness of God ; we may have been able to speak with the tongues of men and of angels, have had the gift of prophecy, enjoyed all the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law—but where is safety, save in Christ, now and henceforth?

“Virtue has not a shrine so pure,
 So holy, but the serpent sin,
 In hours we deem the most secure,
 Beneath its altar will glide in.”

Safety? Where, save in God, in Christ, in newness of life, in the Spirit of all grace, “praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints?” There is no safety, no well-established hope of glory everlasting, save in following *on* to know the Lord, giving all diligence, adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity. There is no safety, no well-grounded hope of a seat at the right hand of the King of kings and Lord of lords, except *on* the wing of deeds merciful, benevolent, Christ-like, forgetting the things behind us, and reaching forth to those before us, *pressing* toward the mark for the prize of the high calling of God in Christ Jesus, having our robes washed in the blood of the Lamb.

There is no safety, save in a godly walk and conversation, a meek, humble, loving, Christ-like spirit, doing justice, loving mercy, walking humbly in all the ordinances and commandments of the Lord blameless—save in doing whatsoever things are true, honest, just, pure, lovely, and of good report, mounting up as on eagle’s wings heavenward.

There is safety only at the feet of Jesus, like Mary, learning new lessons of meek, modest humility, till we

can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 *Tim.* iv. 7, 8.

Finally, brethren, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist, steadfast in the faith." 1 *Pet.* v. 8, 9.

"Be sober, be sober, and watch unto prayer,
 For Satan surrounds thee with many a snare.
 His vigils are constant—awake, oh awake!
 Thy God and thy duty, oh never forsake!
 Gird on the whole armor, prepare for the fight,
 What thine hand finds to do, quickly do with thy might,
 For perchance thou art hastening fast to the grave,
 Where no thoughts are cherished, no good can be craved."

"Wherefore, let him that thinketh he standeth, take heed lest he fall." "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." "He that overcometh shall inherit all things: and I will be his God, and he shall be my son."

"Oh watch, and fight, and pray;
 The battle ne'er give o'er;
 Renew it boldly every day,
 And help divine implore.

"Ne'er think the victory won,
 Nor lay thy armor down;
 Thy arduous work will not be done,
 Till thou obtain thy crown."



SOWING GOOD SEED.

“Sow in the morn thy seed,
 At eve hold not thy hand;
 To doubt and fear give thou no heed,
 Broadcast it o'er the land.

“Thou canst not toil in vain;
 Cold, heat, and moist, and dry,
 Shall foster and mature the grain
 For garner in the sky.”

Sow the good seed here, sow the good seed there; get your soul full of it—on fire! Preach this, preach that, preach here, preach there, preach everywhere. Preach at home, abroad, by precept, by example, by your daily walk and conversation. Let your lips preach, your tongue, the words of your mouth, “the meditations of your heart,” your thoughts, words, actions, every moving muscle.

Preach by writing; let all your communications preach—epistolary or for the press. Preach with your pen, with energy, life, power, with the Holy Spirit's dictation. Let your pen be “the pen of a ready writer.” Let the fire of the Gospel breathe in every article, every line, life-giving, soul-kindling.

Preach in your visitations from house to house, to the poor, the afflicted, to those on beds of languishment and disease, pour in the oil and wine of consolation, visit the fatherless and widows in their affliction, point them to the Lamb of God who taketh away the sins of the world. Preach by comforting the feeble-minded, supporting the weak, by being patient toward all men, by rejoicing with those that do rejoice, and weeping with those that weep. Preach by the distribution of books, tracts, and periodicals, that are Bible reformatory, that breathe the life and power of the Gospel—the fire pentecostal. “Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces? What is the chaff to the wheat? saith the Lord.” *Jer.* xxiii. 29. Preach through the medium of books and tracts, sow the good seed by the wayside, in the street, in workshops and manufactories, lanes and alleys, by-ways and highways, in every house in the city and out of it; in the cellars, in the garrets, in the parlors, among the rich, the poor, the bond, the free. Preach by these winged messengers in steam-boats, stages, and rail-cars, let them fly the earth around on the wings of the wind.

“In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.”

“Cast thy bread upon the waters, for thou shalt find it after many days.” Some seeds, doubtless, will fall

by the wayside, some on stony places, some among thorns, but other into good ground. Our business is to sow, and keep sowing broadcast—scatter the good seed; the Lord will take care of the germination, the growth, and the crop: leave the results with Him. Paul may plant, and Apollos water, but God alone must give the increase.

Preach by these angels of mercy against every sin. Satan uses these weapons to further his infernal purposes—scatter firebrands, arrows, and death; and let us turn these weapons of warfare of the old serpent the devil against himself. Never cross the threshold or the street unarmed. In all your journeyings, by sea and land, be sure to lay in an ample supply of these barbed arrows of salvation, sharper than any two-edged sword.

Above all, forget not to pray for God's blessing, to make these little instrumentalities mighty to the pulling down of strongholds; and in the day when all hearts shall be disclosed, you may reap from the seed thus sown "even by the wayside," some thirty, some sixty, some a hundred fold.

" Scatter ye seeds, and flowers will spring;
 Strew them at broadcast o'er hill and glen;
 Sow in your garden, and time will bring
 Bright flowers, with seeds to scatter again."

Preach—open your heart and your lips wide for the Lord, keep back no part of the price. Speak out, cry aloud, spare no sins, great or small, sins of omission or

commission, of thought, word, or deed—popular or unpopular—in the Church or out of it. Preach lying down, rising up, going out, coming in. Preach in the morning, at noonday, at eventide, around the family altar—the table spread with heaven’s bounties. Preach to little folks and great folks—parents and children. Preach in the Sabbath-school, in meetings for prayer and praise—in the great congregation—let every breath be a sermon. Let your prayers, testimonies, and exhortations—all the faculties of your being, body, mind, and soul, preach. Preach with your money, every farthing of it—all your possessions. Place everything you have on the altar Christ Jesus for preaching purposes, to be used exclusively to God’s glory.

Let preaching be uppermost, the all-absorbing idea, the eternal unutterable purpose of your inmost soul, continually, wherever you are, in every place and society, in whatever you are engaged. Are you a merchant behind the counter or at the clerk’s desk? preach—speak a good word for the Master. Are you a mechanic or manufacturer? preach. Are you a printer, publisher, editor, doctor, or lawyer? preach—testify for Jesus, provide things honest in the sight of all men. Are you in the market-place—doing this or doing that? preach—let your light shine, let it be manifest in some way that you are a servant of the Lord—the Lord’s freeman. “Ye are my witnesses.” Are you a shoemaker, a tailor, a barber, a cobbler, a scavenger, a boot-black, or a chimney-sweep? preach—let your utterance

be on the side of purity, virtue, truth, and love. Oh! preach, preach—tell everybody how good, how great, how wise, how merciful God is, how pitiful, compassionate, gracious. Tell everybody how Jesus left the realms of light and glory and visited this wretched, ruined, lost world, to seek and save that which was lost—shed His precious blood on Calvary that we might live, and live forever. Every word of life in the form of reproof, correction, or instruction from the heart to the heart, every act of kindness, of true benevolence, or mercy, is a little sermon. Who, then, may not preach always, everywhere?

“Where the spirit of the Lord is, there is liberty.”
 “Out of the abundance of the heart the mouth speaketh.”

Everybody should preach little sermons and great sermons, so long as one sin or one sinner exists. Preaching should be constant, perpetual, everlasting, “in season, out of season.” Line upon line should be given, precept on precept—here a little and there a little.

“Who hath despised the day of small things?”

“Why do we speak of ‘a little thing,’
 And ‘trifles light as air?’
 Can aught be trifle which helps to bring
 One moment’s joy or care?”

Preach repentance, faith, justification, sanctification, “holiness to the Lord.” Preach to parents especially, exhort them to obey God in household duties, in train-

ing their children in "the way they should go." Preach to husbands and wives. Tell wives to be obedient to their husbands, as it is fit in the Lord ; and husbands to "love their wives, and be not bitter against them ;" and children to obey their parents in all things ; servants to serve not as eye-servants, but in singleness of heart, as to the Lord.

Preach to masters to be kind to their servants, doing justice, remembering they also have a Master in heaven. Preach—give yourselves wholly to it, make full proof of your ministry, be workmen in this holy service that need not to be ashamed, rightly dividing the word of truth, giving each one his portion in due season. "Be instant in season and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears." 2 *Tim.* iv. 2, 3.

Preach the whole truth, and nothing but the truth. "Go into all the world, and preach the Gospel to every creature." "Lo! I am with you," saith the Saviour, "always, even to the end of the world."

Preach in sickness and in health, in life and in death. Preach in life and you preach after life, when slumbering in the grave, when in glory—though dead you will continue to preach.

Oh, let us so preach, so live, that being dead we may continue to preach, to speak and live forever and

forever. All holy men that walked uprightly, God-fearingly all their days, are now preaching, speaking for God, for glory! Friends, do you not hear some of them—Moses, Joshua, Samuel, Elijah, Daniel, Paul, Peter, James, and John, Bunyan, Baxter, Wesley, Doddridge, Payson, Taylor, Fuller, Summerfield? Do you not hear their sweet voices, melodiously, heavenly sweet? Their lips are closed in silence, mouldering in the tomb, still their voices are heard, their influence for good distils as the dew of heaven, as rain upon the mown grass. Thousands on thousands yet unborn will rise up and call them blessed. Oh! what a blessed life—a blessed death!

Reader, how is your life? Are you living now so as to never die, to live forever and forever, like those holy men gone before you? Are you now living so that glory, honor, immortality will resound to you when sleeping in yonder cemetery? Are you walking consecratedly—going about doing good, imparting light, life, and salvation? Are you setting an example of holy, watchful, prayerful, Gospel self-denial? Are you disposing your time, talents, property, all to God's glory? Then you will live and preach forever and forever! Though dead, you will speak—speak on as eternity rolls on—speak for God, speak to man.

“Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”
Rev. xiv. 13.

“ Tongues of the dead, not lost,
 But speaking from death’s frost,
 Like fiery tongues at Pentecost.”

Now, beloved reader, suppose every one naming the name of Christ were thus faithful in delivering little sermons, in opening his lips for Jesus, pointing sinners to the Lamb of God that taketh away the sins of the world—reproving, rebuking, exhorting, with all long-suffering and doctrine—rising up early; how long would it be ere the earth blossomed as the rose?

Some ten, twenty, fifty, one hundred, two hundred, or more, such little sermons would be preached daily by every true follower of Jesus! Glorious! Who next—who?

“ Rest not—inglorious rest unnerves the man;
 Struggle, ’tis God’s behest! Fill up life’s little span
 With God-like deeds: it is the test—test of the high-born soul.”

PARENTAL TEACHING.

“ A TEASPOONFUL of rum-toddy brought me to this,” said a young man a few days before his execution; and on being asked to explain himself, continued: “ When a child, my father was in the custom of taking me on his knee at dinner-time, and giving me one teaspoonful out of his glass; by this means the taste for drink was acquired, under the influence of which I committed the crime for which I am now about to suffer.”

A DAY LOST, LOST!

“Lose this day loitering; ’twill be the same story
To-morrow, and next more dilatory;
Then indecision brings its own delays,
And days are lost lamenting over days.”

A DAY is lost, *lost!* FOREVER, unless light is sown—
heavenly light—peace, joy, salvation; unless some deed
of kindness, mercy, or love is performed, something to
make the world holier and happier; unless some sad
heart or feeble mind is comforted—some widow’s heart
made to sing for joy: else “sure a day is lost! lost!—a
gem of countless price.”

The Christian may well consider that day as lost, for
all the purposes of a true life, in which he has done no
good to his fellow-creatures. The page in the record
of his earthly history, intended for the reception of
that day’s deeds of usefulness, is worse than a blank.
Its whiteness is sullied with the dark stain of guilt,
born of neglected duty. Could the professed disciple
of Christ be furnished, at any stage of his earthly exist-
ence, with a volume whose contents should accurately
represent the performances of his past life, how many
unwritten and blotted pages would meet his eyes! As
he looked through the book, leaf by leaf, how great
would be his astonishment, how profound his mortifi-
cation, how poignant his sense of personal criminality!
If the spectacle did not plunge him into despair, it

would probably lead him to resolutions of amendment, and render him a wiser and a better man.

The Sabbath-school teacher may view that Sabbath as a lost day in which he has not personally addressed his scholars on the subject of religion, and pressed its paramount claims upon their immediate consideration. He may truly call that Sabbath lost in which he has not held up Jesus Christ before his class, as the way, the truth, and the life, and delineated the plan of salvation through the blood of His atonement.

How justly may the impenitent sinner say to himself each night, before he closes his eyes in slumber, "I have lost this day!" With him every day is lost, as far as the higher and better ends of his existence are concerned. But the loss of time, precious as it is, might perhaps be borne, did it not pave the way for the irremediable loss of something far more valuable than all time—the soul.

"Let not a day pass without its line,
Not one without a godly deed."

Let your hands, your feet, your ears, your eyes, your mouth—every part of you, every power of your being, be swift, energetic, in deeds of mercy.

Be swift to do good, swift as lightning; speed hither and thither on errands of mercy and salvation; fly on wings of love, up-stairs, down-stairs. While others are swift to do evil, you be swift in God's service, flashingly.

Go forward where duty calls.

FIRE IN OLD AGE.

Too old to have fire—pentecostal fire—the tongue of fire? No he is not, no matter how old he is—the older the better. The older he grows the more fire he should have, and *will* have, if faithful, redeeming the time, walking manfully, taking his daily cross. Why so many lose their fire in old age is, they have not kept pace with the times—striking here, striking there—firing here, firing there—thundering here, thundering there. The very instant we begin to seek to feather our own nests, at the expense of a full salvation, that instant fire wanes, light recedes—the salt loses its savor. This is why so many ministers superannuate are laid on the shelf—become mere ciphers, dregs to the community, often a by-word and a hissing! Shocking! Some ministers and religious editors that run well for a time dwindle, dwindle! sink, lower and still lower, become dwarfs in religion—moral pigmies, idiots in things pertaining to the kingdom—lose what little common sense they once had by yielding to a sickly charity, conferring with flesh and blood.

“Face thou the wind. Though safer seem
 In shelter to abide,
 We were not made to sit and dream
 The safe must first be tried.”

Did the old prophets Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, or Daniel, lose heavenly fire—fire on

fire, as years drew on? Did the apostles, Paul, Peter, James, or John? The fire of God in their souls grew hotter and hotter, shone brighter and brighter as time rolled on. Did Paul lose a particle of the fire of salvation as he advanced in years? It blazed out sparkingly and increasingly, till the voice said, "Come up higher." Was it not so with Wesley, Whitfield, Baxter, Bunyan, and Payson? Away with the false idea that the fire in our souls decreases as we draw near the eternal world. Glory on glory, if so be we stem the current; fight the good fight; keep the weapons of our warfare burnished brightly.

Look at Payson, as he drew near the confines of the spiritual world. He bathed in an ocean of love. Wherefore? He was on and on, continued on and on. This fire is the bread of heaven—angels' food, which if a man eat he shall never die. Christ says, "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." *John*, vi. 51.

"The words I speak unto you, they are spirit, and they are life." *John*, vi. 63.

This very same Jesus is *fire*, fire on *fire*! "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap."

Reader, you perceive the Lord Jesus is holy fire—salvation fire.

GO AHEAD? WITH ALL YOUR MIGHT?

FIRST see you are right—on the side of virtue, truth, purity, mercy, love, salvation on salvation, fire on fire, in the path of duty—then go ahead, *strike!* dash *on* through opposition, persecution, thick and thin, mud and mire, stormy winds, sunshine or no sunshine; stem the current mid hailstones, thunderings and lightnings! On, *on!* to conquest or death! Buckle on the armor; fight, *fight!* Stretch every nerve for God, for holiness, salvation, justice, mercy, and truth. Labor on, fight *on!* “Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” *Isa.* xli. 10.

“Fear not, thou worm Jacob and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the holy one of Israel.” *Isa.* xli. 14.

Be in earnest, wide awake, turn and overturn, load and *fire!* This man-expediency, compromising, is death, double death, death on death, damnation on damnation, the bane, the gangrene, the leprosy, the pestilence walking in darkness, the destruction at noonday! It kills out—eats out the lifeblood of salvation in the Church, the ministry, editorship, seminaries of learning. It's a curse to this nation, to every nation. The false prophets of old compromised, and it killed them dead! King Saul compromised, and it

killed him dead. Good King David compromised once or twice—what now? any bones broken? Solomon compromised, and what the result? The Scribes and Pharisees compromised, and it killed them dead! Judas compromised, and he went to his own place—it killed him dead! Ananias and Sapphira compromised, and it killed them dead! Peter compromised once or twice, and he wept bitterly! This same compromising has been going on and on till the whole world is filled with compromisings and compromisers, and where are we now? well-nigh dead—dead and damned, in the Church and out of it!

“Fail! it is the word of cowards;
 Fail! the language of the slave:
 Firmly stand, till duty beckons;
 Onward, then, e’en to the grave!”

NEVER YIELD TO DISCOURAGEMENT.

Do not be disheartened, friends, on account of your slow progress. A long martyrdom is sometimes necessary to purify our souls from the concealed faults of self-love. The little vexations and minor miseries of life can only be met with patience and philosophy. They can't be “put down” like an insurrection, nor expelled like a bad church-member. The best that can be done with them is to pay as little attention to them as possible, and not to double their power by fretting over them.



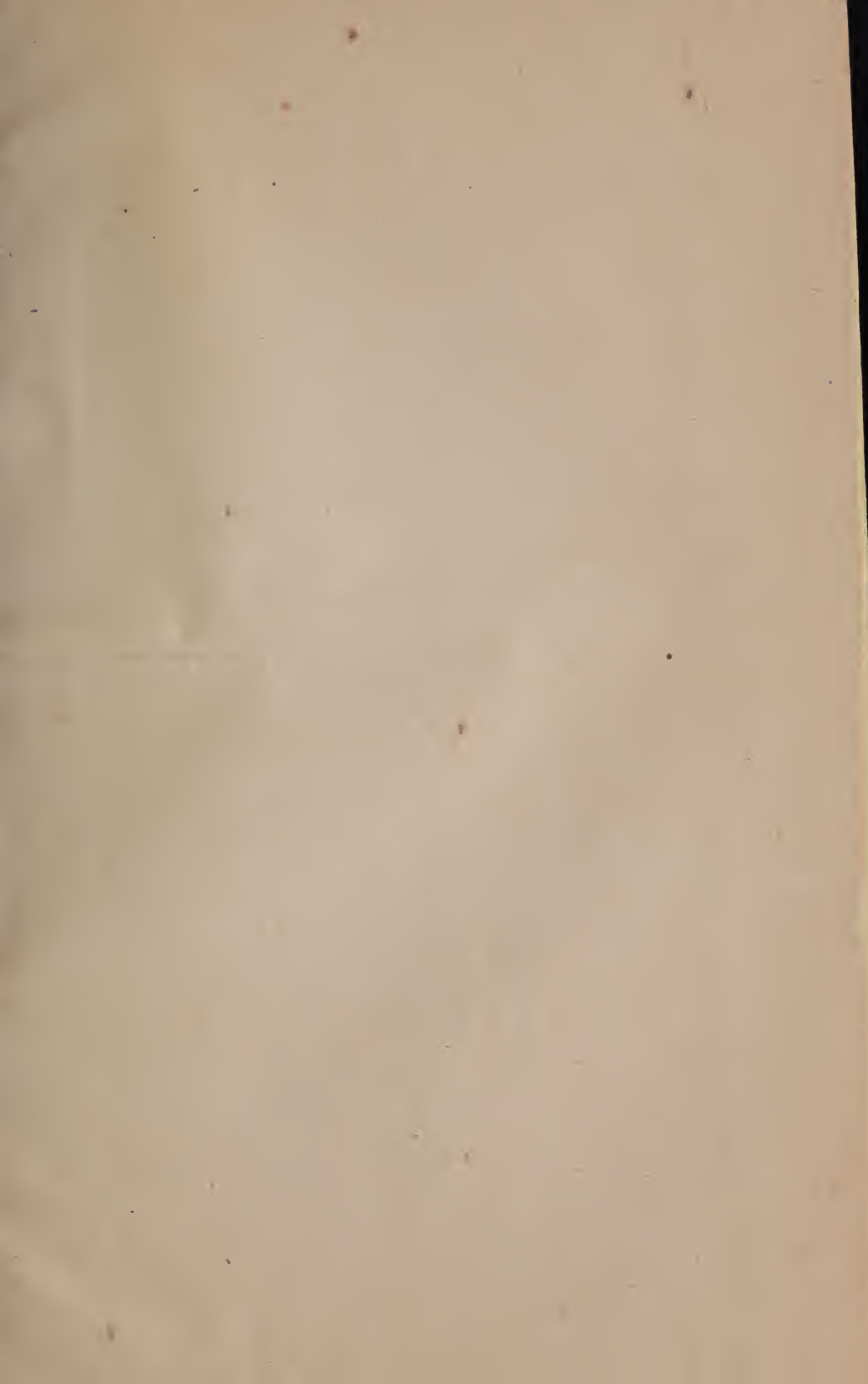
THE WORLD ON FIRE.

“OH that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things, which we looked not for, thou camest down, the mountains flowed down at thy presence.” *Isaiah*, lxiv. 1-3.

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent

heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever." 2 *Pet.* iii.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and scorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." *Rev.* xxii. 11-16.





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